

The Pulpit of the Cross.

VOL. I.

KINGSTON, N. Y., MAY, 1894.

NO. 1.

S. JOHN'S CHURCH,

WALL STREET.

THE CLERGY:

THE REV. LEWIS T. WATTSON, M. A., B. D.,
RECTOR.

THE REV. CHARLES MERCER HALL,

PRIEST-ASSISTANT.

THE RECTORY, - - - - - 19 GREEN STREET.

SERVICES.

SUNDAYS: The Holy Communion, 7:30 A. M.; and on 1ST, 3D and 5TH SUNDAYS, Choral Celebration, 10:30; Matins, 1ST, 3D and 5TH SUNDAYS, 9:45, 2D and 4TH at 10:30 A. M.; Sunday School, 2:00 P. M.; Evensong and Sermon, 7:30 P. M.

WEEK DAYS: The Holy Communion daily, except Thursday, 7:30 A. M., on THURSDAYS, 10:00 A. M.; Matins daily, 9:00 A. M. The Litany on WEDNESDAYS and FRIDAYS. Evensong daily, 5:30, except Fridays, 7:30.

FAST DAYS: All the FRIDAYS in the year, except Christmas Day; the Rogation Days, the Ember Days and all Vigils.



CALENDAR FOR MAY.

1. SS. PHILIP AND JAMES.
Rogation Day. Fast.
2. Rogation Day. Fast.
3. ASCENSION DAY.
Invention Holy Cross.
6. EXPECTATION SUNDAY.
S. John ante Port Lat.
13. WHITSUNDAY.
16. Ember Day. Fast.
18. Ember Day. Fast.
19. Ember Day.
S. Dunstan.
20. TRINITY SUNDAY.
26. S. Augustine.
27. 1ST SUNDAY AFTER TRINITY.
Venerable Bede.

THE ROGATION DAYS: These days were, it is said, first appointed by Mamertus, Bishop of Vienne in France, A. D. 452, as fast days, during which processions with Litanies were to be made throughout the diocese, supplicating God's deliverance from a calamity with which that place was then visited. Subsequently on these days the custom obtained in England of Perambulations being made around the boundaries of the various parishes, when Litanies, Psalms, etc., were sung, asking a blessing upon the land and its fruits.

THE EMBER DAYS: These days are peculiar to the Anglican Ritual. They were called formerly the Fast of the Four Seasons; and the observance of them with special fasting and prayer was, Proctor tells us, an act of consecration of the four seasons of the year. Being occasions of peculiar solemnity, ordinations are held at these times, hence the collect for Those who are to be admitted into Holy Orders is said on these days. The word Ember comes, probably, from the fact that among the ancients when they broke their fasts on these days, it was to eat only cakes baked upon embers, which were therefore called ember-bread.

THE PULPIT OF THE CROSS will, it is hoped, be published monthly. Our object in joining the ranks of the rapidly increasing parish paper, is not only to keep our parishioners and friends advised as to the work of the parish, but also to assist in disseminating information concerning the whole Church, her doctrines, her prayer-book, and her stately ritual,—her progress, and her work at home and abroad,—in fine, to preach Christ *in toto* from the Pulpit of the Cross.

Our policy will be aggressive, rather than defensive. We shall strive to preach "the truth, the whole truth, and nothing but the truth;" and we shall not hesitate to declare "the whole counsel of God" in so far as He has revealed it to His Holy Church. Woe to us if we preach not the Gospel—that changeless and everlasting Gospel; holding fast the faithful word as we have been taught, that we may be able by sound doctrine both to exhort and to convince the gainsayers (Titus 1, 9).

A LETTER FROM THE RECTOR.

BUTLER, PA., April 23rd, 1894.

DEAR FATHER HALL: The Twelve Day Mission in S. Peter's Church, Butler, Pa., is now fairly under way, and I do believe God is going to make it productive of all manner of good, not only to this particular parish but to the whole Diocese of Pittsburgh. The Church of this region is overshadowed by Presbyterianism, and instead of lifting high the Royal Banner of Catholic Faith and Worship, the clergy with a few splendid exceptions either do not believe in their Priesthood or else are afraid to assert it.

Father Heminway, rector of this Parish, is one of the "splendid exceptions," and every inch a Catholic. Under his devoted leadership the Church here is growing numerically, doctrinally and spiritually. Be it said, however, that the soil was carefully and diligently prepared for its present sowing by that venerable Priest of the Church, Dr. William White, who for forty years as rector of S. Peter's, faithfully taught the people good, old fashioned High Church doctrine. He is still living, hale and hearty, at the age of eighty-three, and rejoices to see the present peace and prosperity of the Church in Butler.

Yesterday (Sunday) was the red letter day of the Mission. There were two early Masses and at eleven o'clock a High Celebration; the number of communions made fell only a few short of those made on Easter Day. The Brotherhood Chapter marshalled out a body of over two hundred men by actual count at four o'clock in the afternoon, and it proved one of the most inspiring gatherings I have ever addressed. At night the church was packed and chairs had to be placed in the aisles. The rector's confirmation list is being added to daily and large accessions are expected before the Mission closes next Sunday night. There is a strong movement on foot to build a new church, which is indeed a sore and crying need. We hope the Mission will arouse the people to pray and work and give with might and main until the project is a realized fact. The grandest piece of news I have to tell you is, that from this time on S. Peter's, Butler, is to be enrolled among the churches that have a daily Mass; another altar at which the Holy Sacrifice is to be pleaded every morning!

You remember Bishop Grafton writing you that, if only a hundred Priests could be found in the American Church to celebrate the Holy

Eucharist daily, it would bring down anew fire from heaven. Thank God that day is even now at hand! *Omnia pro Christo et salvatione hominum.*

LEWIS T. WATTSON.

THE PROPHETICAL OFFICE OF THE PRIESTHOOD.

There has been a tendency on the part of some to decry the prophetic or preaching office of the sacred ministry. In fact, some, even of the clergy, have rather sneered at the mention of an eloquent preacher or an impassioned sermon, thereby giving the false impression that preaching is thought of but lightly by the priesthood of our Church.

The sectarian excrescences of the Evangelical revival which preceded, and in a way prepared the world for the Catholic revival, are largely responsible for this. Unauthorized protestant preachers, puling pedants, cyclone evangelists, and free salvationists of every sort, having exalted preaching to an altogether wrong position in the dispensation of the gospel, have thereby done God's people great injury, and brought contempt upon the rightful prophetic office. As a result, many illogical and unthinking ministers of the Word have appeared to derogate from the evangelical character of the priest's office.

Sacraments are, of course, the first essentials of Christian living. But, how shall the people "believe in him of whom they have not heard? and how shall they hear without a preacher?"

Christ was anointed by the Holy Spirit as Prophet, Priest, and King. Immediately after the first descent of the heavenly Dove, our blessed Lord was led up of the Spirit into the wilderness to be tempted of the devil. At the end of the temptation—a temptation so severe in its intensity that mortal man has never experienced the like—angels came and ministered unto Him. Then, from that time Jesus began to preach, and to say: Repent, for the Kingdom of heaven is at hand.

The first disciples were sent two and two into every city with the same message; the apostles sowed the seed of the gospel throughout the world. It was by preaching, by the oral relation of the mysteries of redemption, that the first proselytes were made. S. Peter preaches the first Christian sermon, with authority and with power, to those gathered together in Jerusalem from every nation under heaven. S. Stephen, the first martyr, dies confessing Christ, and

preaching the sermon of the Cross. S. Paul, most Catholic of apostles, and of men, thunders forth the everlasting Truth from nearly every centre of civilization, even unto the uttermost parts of the west.

SS. Clement, Ignatius, Justin Martyr, Irenæus, Cyprian, Athanasius, Chrysostom, Augustine, Leo, Ninian, Patrick, Columba, Gregory the Great, followed quickly after each other. We pass on through the centuries, SS. Boniface, Anskar, Dunstan, Peter Damiani, Bernard of Cluny and Bernard of Clairvaux, Dominic; Francis of Assissi, who was blessed with the Stigmata; Savonarola; and later still, Whitefield and the Wesleys, Wilson the Apostle to India, Heber, Patterson, Selwyn, Pusey, De Koven, Ewer, Liddon, Manning and Newman, Knox-Little and Body, Beckwith and Seymour the latter-day Athanasius, Maturin, Osborne, Stanton of S. Alban's Holborn, Magee, Scott-Holland and Dix, Grafton and Huntington—many of these latter, men of to-day—all testify to the truth and power of the prophetic office.

In America especially is there need of great preachers. A man cannot be other than he is, and every priest cannot be a great preacher. But it is the duty of every priest by study, by prayer, by fasting and the utilization of every God-given faculty to do his best. Every sermon should teach its hearers something. Every sermon should give to its hearers a message from another world. Every sermon should be a call to men to awake from sleep, so that they may have imparted to them some ray of the divine Light.

The Catholic party in this Church does not depreciate the power nor the necessity of the pulpit. Rather does it seek to elevate the tone of our preaching. The only preaching Orders in our communion are composed of men banded together to preach Christ crucified in the old way, and they bid men tread in the old paths. The best teachers and the best preachers are Catholic men, and we have no reason to be ashamed of them.

Let more time be given to preparation for this solemn and momentous part of our priestly duties, and the field now white to the harvest, will be within our hands to glean. If a sermon is worth listening to, it will be sure to help someone. A sermon that does not convince some sinner, or help some struggling soul, must be counted lost. But He who has promised to put into our mouths what we should speak, will

guide us and bless the words of our lips and the meditation of our hearts, and will make them acceptable, not only in His sight, but edifying to our hearers.

Complaint is made that men will not come to church. Make the sermons worth listening to, logical, plain and positive, and you will compel attention and attract men. Men admire boldness and sincerity, and will give a man a hearing even if they do not agree with him. Make the Sunday pulpit compel men to put the Sunday newspaper in its proper place.

C. M. H.

RITUAL—I.

There is much misunderstanding and sad misapprehension on the part of the uninstructed laity, and the cautious "conservative" clergy, as to the meaning of what, vulgarly speaking, are termed ritualistic practices. And many churchmen who make the Prayer Book their supposed standard, entirely fail to interpret its spirit and purpose.

The meaning of the word "ritualist" too, has changed, during the past twenty years. Technically, it means one who is properly instructed in the science of ritual. Once on a time it meant one who wore colored stoles, or who turned to the east at the Gloria Patri, etc. Surpliced choirs, and choral services, and weekly masses, were ritualistic. But now! some of these things are practiced even by orthodox Evangelicals or latitudinarian "Broad." Just as protestant sects steal the best parts of our Prayer Book and incorporate them into their "Rituals" and "Liturgies," so many practices once regarded as ritualistic are no longer observed only by Catholics, but have been adopted by men of every school because they have, to a certain extent, become popular, and the popular prejudice must not be gainsaid.

And so we find an unfortunate spirit of eclecticism rampant, and many churches—in which Catholic teaching is hardly heard, and the sacerdotal character of the priesthood is lightly esteemed or altogether denied—using Catholic ritual because it is pretty, or because the rector (as the people *like it so much!*) elects to have this or that practice, being a ritualistic "mugwump."

Now true Ritual, both in this Church of ours and in our mother Church of England, is based on authority. It is not used because it should cultivate the æsthetic spirit, but because we be-

lieve it ought to be used as primarily of divine command and as the consequent of Catholic doctrine and belief, attested by the Holy Scriptures.

Our Prayer Book tells us in its valuable Preface "that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship; or further than local circumstances require." That omission is not necessarily prohibition, is now a legal axiom, as applied to the interpretation of the Prayer Book.

The celebrated Ornaments Rubric of the English Prayer Book reads as follows: "And here it is to be noted, that such Ornaments of the Church, and of the Ministers thereof at all Times of their Ministration, shall be retained, and be in use, as were in this Church of England by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth."

In re Liddell v. Westerton, the Privy Council stated: "The same Dresses and the same Utensils or articles which were used under the First Book of Edward VIth may still be used."

The Six Points (so called) of Ritual are, as is well known: The Eastward Position, The Eucharistic Vestments, Eucharistic Lights, The Mixed Chalice, Unleavened or Wafer Bread, Incense.

These six points are not all of the same importance. But those who we might term "five pointed" ritualists, would do well to remember these words of Canon Carter of Clewer: "We know that one thing which has been of all others fatal in the lowering of all high life in the Church of England has been the result of this too close following of mere practical expediency—I mean compromise. Compromise is fatal to all nobler views—to heroism, to maintaining a high standard of spiritual life; and through it have dropped out, one after another, I had almost said all the vital ingredients of true Catholicity in the Church of England."

Ritual is not religion, oh no! but there can be no true Religion without ritual. The saintly Friend or the most bigoted Puritan are rigid ritualists. Ritual is not in itself formalism; although when used, unaccompanied by sound Catholic teaching, it is little else, *e.g.*, if incense were used in a parish where confession was hardly mentioned, or fasting communion was almost apoligized for, the use of incense would be sheer ritualistic formalism.

Then again, even men who are sound churchmen doctrinally, are sometimes frightened when they hear of another parish in which the services are conducted with at least some attempt at the observance of Liturgical Law or ritual accuracy, and where everything is done decently and in order. Is there not a danger of your driving away the people? No. Not in one instance where Catholic teaching and practice have obtained with Catholic ritual, have the results been ultimately disastrous. A Catholic must, of course, act in all things with what has been called sanctified common sense.

But what is the *terminus ad quem*—where will it lead to, where will it stop? It will not lead to Rome. The foremost leaders of the movement are the strongest anti-Romanists. Where will it stop? The late John Henry Hopkins, doctor and confessor, "preacher, prelate, poet, polemic," wrote us four years ago: "Ritualism. . . Like all *live* questions it keeps *moving on*. It is only a part of the greater question of the 'Reunion of Christendom,' and your best plan is to *work your own way*. With the right objective point you cannot go very far astray." The italics are the learned doctor's.

Ah! but, again, say some, we wish you young men had not started out in so strong a way. S. Paul said to his pupil S. Timothy: "Let no man despise thy youth." It was Athanasius the deacon, who under God saved the Catholic Church from apostatizing. It was the young men of Oxford, sixty years ago, who brought down the fire from heaven, which is still burning with a mighty force throughout the length and breadth of the globe. We claim not the mantle of Elijah, nor the stole of S. Athanasius, but we wait on the Lord, and He will renew our strength.

Here is a list of some of the Ornaments required by the Rubric: Font, Pulpit, Lectern, Side Altars, Organ, Alms Chests, Coronal, Lamps, Kneeling Stools, Bells, The Altar, Retable or Gradine, Altar Cross or Crucifix, Candlesticks, Altar, Desk, Altar Coverings, Altar Railings, Credence, Sedilia, Candelabra, Tapestries, Carpets, Cushions, Rood Screen, Fair Linen Cloth, Flagon, Cruets, Chalice, Paten, Ciborium, Pyx, Missal or Altar Book, Gospel and Epistle Books, Corporal, Chalice Veils, Burse, Pall, Purificators, Lavabo Bason, Thurble and Boat for Incense, Pome for hot water, Portable Altar for the Sick, Ampulla for Consecrated Oils, Veil to be used at Churchings, Catafalque and Bier for the Dead, Hearse Cloth,

Pall, Processional Cross, Banners, Precentors and Vergers' Staves, etc., The Holy Bible. The Book of Common Prayer, Baptismal Shell—Font Bucket. For a Bishop: Purple Cassock, Rochet, Alb, Girdle, Maniple, Amice, Stole, Chimere, Tunic, Dalmatic, Mitre, Pectoral Cross, Ring, Pastoral Staff, Crozier (for Archbishops), Pall (for Metropolitans), Chasuble (the Vestment) or Cope. For Priests and Deacons: Chasuble or Cope, Dalmatic, Turnicle, Stole, Maniple, Hood or Tippet.

We will treat this subject from a different standpoint, in another issue. C. M. H.

CREMATION.

Cremation is a pagan and ungodly custom. No Christian should ever permit his body to be burnt. We cannot do better than quote the words of the late Canon Liddon in a sermon on the Glorious Destiny of the Human Body: "Of late, in this and other countries a discussion has been going on upon this question, whether it would not be better to burn our dead than to bury them in the soil. Here in England an accomplished physician has urged the arguments which may be adduced for what is called "cremation" with a great deal of ability; and he insists that the practice of burying, even in large suburban cemeteries, is likely to become dangerous to the public health. He refers to the evidence which was collected in the course of the inquiries which preceded the legal prohibition of intramural burial, and maintains that the old dangers will repeat themselves as the population spreads out around and beyond our modern burial places in the suburbs of the metropolis. Now, if it could be shown that the dead could not anyhow or anywhere be buried in the soil without involving harm and danger to the living, then we should, I cannot doubt, be right—that is to say, true to the spirit of our Divine Lord in dealing with human nature as a whole—in entertaining this modern proposal. The coming resurrection will be just as easy—it will be just as certain—out of the charred ashes of a body laid up in an urn as out of the decomposed contents of any of the vaults beneath this cathedral—of any grave in any country churchyard. The mighty power of Christ would not work less effectively in the one case than in the other: but as it seems to me nothing short of proved necessity—no motives, for instance of mere convenience or mere economy,—would warrant a departure in such a matter as this

from the immemorial practice of Christendom. Cremation, recollect, does not represent a new and unthought of improvement upon the practice of the world. The pagan world very generally burnt its dead at the time when Christianity appeared upon the scene; and the Church deliberately substituted burial for cremation in the pagan empire. And we, I venture to think, may not lightly distrust the instinct, the universal instinct, of our first fathers in the faith. Jesus Christ, our Lord, was buried; He was not burnt. We cannot think of the burning of His sacred body without a shudder; and 'as He is so are we in this world.' And to a believer in the resurrection it is more welcome to leave our beloved dead in the soil, as in the hands of God, than to hasten or anticipate His providential treatment of the decaying body, by the violent machinery of a furnace."

THE CONFRATERNITY OF THE BLESSED SACRAMENT.

OBJECTS.

1. The Honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood.
2. Mutual and Special Intercession at the time of and in union with the Eucharistic Sacrifice.
3. To promote the observance of the Catholic and primitive practice of receiving the Holy Communion Fasting.

RULES.

1. To Communicate, or at least to be present, on Sundays and the greater Festivals and other Holy days, when the Holy Eucharist is celebrated, unless prevented by sickness or other urgent cause.
2. To promote, by all legitimate means, frequent and reverent Celebrations of the Holy Eucharist, as the Chief Act of Divine Service.
3. To make such special intercessions as shall be from time to time directed.

RECOMMENDATIONS.

1. To give careful attention to Preparation before, and Thanksgiving after, every Celebration.
2. To make, at every Celebration, one or more of the following Acts: Of Faith, Of Thanksgiving, Of Adoration, Of Reparation, Of Spiritual Communion, Of Intercession, Of Prayer for the Visible Unity of Christendom.
3. To make acts of Spiritual Communion when deprived of the opportunity of receiving the Holy Eucharist.

4. To make offerings for the due and reverent Celebration of the Holy Eucharist.

Subject to the conditions herein set forth, any one being a Communicant, or under preparation for receiving the Holy Communion, shall be eligible to become an Associate of the Confraternity of the Blessed Sacrament of the Body and Blood of our Lord Jesus Christ.

We desire to form a ward of this Confraternity in Kingston, and should be glad to receive applications for membership. The medal costs 75 cents, the manual 25 cents, and the annual dues are one dollar.

We send forth THE PULPIT OF THE CROSS to preach the Faith, once for all delivered, on the same terms as our Lord sent forth the Seventy at the first, when He commanded them to take no money with them for the expenses of the journey, but to depend for their support upon such provision as they should receive by the way. While the nominal subscription price of THE PULPIT is 25 cents, we do not propose to send anyone a bill, and all we ask is, that, if you think our literary venture is worth supporting for the glory of God and the extension of His Kingdom, then send us any contribution you choose and it will be gratefully acknowledged in the columns of the paper. Parishes having papers will please exchange.

THE Treasurer's Report of Easter, 1894, including Sundays April 1st and 8th, shows the Receipts for the past year, from all sources, to have been about \$4,000, and the Payments a like amount. Of this, \$223.21 went for Missions and Diocesan dues.—The following Officers of the S. John's Chapter, Daughters of the King, were recently elected: President, Mrs. Mary Hoar; Vice-President, Mrs. A. E. Pye; Secretary, Mrs. J. J. Hall; Treasurer, Mrs. Granville Keator.—A Women's Exchange for the purpose of helping women by giving them an opportunity to dispose of their handiwork, etc., will be opened at No. 23 Wall St., on Saturday, May 5th. The rooms will be open daily from 10 A. M. to 5 P. M. The annual membership fee is two dollars, and is required of all depositors. A subscription of five dollars entitles the holder to three consignor's tickets. A commission of ten per cent. will be charged on all sales. Mrs. Wm. B. Fitch is the President, and the services of Mrs. Josephine A. Kiersted have been secured as Superintendent.

THE QUESTION BOX.

Under this heading we shall be pleased to answer such questions as may be sent to us from time to time. This month we subjoin some questions asked at the late Mission at the Church of the Holy Cross, with their answers.

1. Do you believe that unless a man confess his sins to a priest he cannot be saved?

No; but confession to a priest is advisable for all. We are bidden throughout the Bible to repent, and no repentance can be complete without contrition (*dolor amissi*)—a godly sorrow for sin, confession, and satisfaction or amendment. See Lev. 5, 5; Num. 22, 24; Deut. 1, 41; Josh. 7, 20; I Sam. 7, 9; 15, 24; 26, 21; II Sam. 12, 13; 24, 17; Psalm 32, 5; 51, 4; Prov. 28, 13; Isaiah 55, 7; Ezekiel 33, 14–16; S. Matt. 3, 6; 16, 19; 18, 18; S. John 20, 23; Acts 19, 18; II Cor. 2, 10; S. James 4, 16; I John 1, 8, 9. Also long exhortation in the Communion Office and the Sentence of Ordination in the Ordering of Priests in the Prayer Book. The Priest in every case acts as the ambassador of the Son of Man Who has power on earth to forgive sins.

2. Do you believe that if a man belongs to any other than the Episcopal Church he cannot be saved?

A man cannot be saved outside of Christ. The Holy Catholic Church which we profess to believe, in the Apostle's Creed, is the Body of Christ. (Ephesians 1, 21–23; 5, 23, 32; Col. 1, 24; I Tim. 6, 3). In that Church the promises of Christ rest; that Church is the vehicle of His Presence; that Church is the only earthly Channel through which He reigns. Therefore there is no salvation outside of the Catholic Church. He cannot have God for his Father who has not the Church for his mother, says S. Cyprian. The Episcopal Church is the name by which the only legitimate branch of that Church in these United States is known—the English speaking Church for the English speaking people. The Church is a teaching Body, possessed of plenary power—Apostolic, Catholic, Holy, One, visible, infallible, indefectible, necessary.

The Catholic Church is universal, comprehensive; protestantism is local and individualistic.

3. Is it right to marry?

Read the exhortation in the Form for the Solemnization of Matrimony, in the Prayer Book; also the Thirty-second Article of Religion.

4. Is it right to take medicine?

Certainly. God has enabled man to make all the discoveries of medical science, and it would be sinful if we did not use such human means for our recovery as are at our disposal. In every case the physician is God's minister to the body, just as the priest is God's minister to the soul.

5. Is there any harm in dancing?

Read Ecclesiastes 3, 1, 3; Psalm 149, 3; 150, 4; and the Christian rule by which to regulate one's whole life: Philip. 4, 5.

6. What is the meaning of Mass?

The Mass was the term by which the Order for the administration of the Holy Communion was known in the first English Prayer Book. This service was then commonly called the Mass. The word Mass has several derivations—from the Hebrew *Missah*, meaning an oblation; from the Greek *Muesis*; from the German *Mess* or *Mes*; from the Anglo-Saxon *Messe*, signifying a feast, and most likely of all from the Latin *mittendo*—the words by which the faithful were dismissed at the conclusion of the divine service being *Ite, Missa est*—the Mass is ended. The use of this word is being restored to the vernacular.

7. What is the meaning of the three boys on the Altar, with red gowns? (sic!)

This question reminds us of the thurifer who was reported by a newspaper to have been suspended from the ceiling. The servers or acolytes who sit in the sanctuary (the enclosed space in the midst of which stands the Altar), wear red cassocks or "gowns" as garments of glory and beauty, and to distinguish the ministers of the sanctuary from the ordinary choristers who wear black cassocks. Purple is worn by bishops; scarlet by doctors in divinity; and red, blue or black by the lower ministers,—sometimes purple in cathedral churches or on bishops' foundations.

"SPECULUM SACERDOTUM," by Canon Newboldt, of S. Paul's Cathedral, a series of addresses on the duties, needs and requirements of the Christian Priesthood, is a book we would heartily recommend to the clergy. He speaks to us Ministers of God as "'men from another world,' messengers from God. *Sursum corda* will be the message of his life and the summons of his presence; he will lift flippancy into reverence, controversy into thoughtfulness, frivolity into practical life.... If it be true that we are living at a time of much frivolity, when the stream of life runs too quickly to be deep, too

full of froth and foam to be lasting, all the more need is it that the minister of God should be a minister of seriousness, reality and thoughtfulness.... The minister of redeeming love must go about like his Master, as one who 'is come to seek and to save that which was lost.'.... It would seem to be a law of God's dealing with His people, that those who come nearest to Him, and aspire to any special work in His kingdom, must submit to the constant discipline of suffering, the thwarting of the will which might assert itself against His plan; the cleansing away of even those defilements which, unnoticeable in ordinary men, are serious defects in a courtier, and breaches of the etiquette of heaven. If the ordinary Christian feels that he must turn an attentive ear to his Lord's voice—"Take up thy cross, and follow me"—much more must he who aspires to a place in His hierarchy approve himself by self-discipline as the minister of God.... If I refuse an invitation to dinner on Friday, or on a vigil, the world will not understand it, my host will think me unfriendly, my neighbors will think me ostentatious, and many will view me with suspicion, and my influence will be gone, while I have been sticking out for a trifle, and putting fasting or one form of it above charity.... To stand alone argues self-reliance; it may mean self-conceit. We mean it for steadfastness of purpose; is it obstinacy? We are standing out for principle; does that mean love of our own way? And there pours in from every side the pitiless refrain, Why do you refuse to act like other people? Why? Because we have caught a glimpse of the higher peak, white and glorious against the unclouded blue. Why? Because we have heard just for once the celestial harmony sighing in upon the wind, and we cannot rest until it becomes louder, so that others may hear it too. Why? Because we have felt the Presence, mysterious and awful, not as a victory in argument, or a thesis in disputation, but the pressure of a hand when we had almost gone, a firm support when our treadings had well-nigh slipped; just a light in the darkness, a face out of the gloom. And we crave with all our hearts to make others feel and others know; to make them look up from their controversies and their party-books, and their views, and their opinions, and just for once to see, for once to hear, and to say, as the one thought which has swallowed up all else, 'O my God, thou art true; O my soul, thou art happy.'"

MISSION CHURCH OF THE HOLY CROSS, PINE GROVE AVENUE, NEAR BROADWAY.

THE REV. CHARLES MERCER HALL,
PRIEST-IN-CHARGE.

SERVICES, GUILD MEETINGS, ETC.

ON SUNDAYS: Mass, 7:30 A. M.; Vespers and Sermon, 4:15; Sunday School, 3:15 P. M.

ON WEEK-DAYS: Mass daily, 7:30 A. M.; Evensong, MONDAYS, WEDNESDAYS and SATURDAYS, 7:45 P. M.

THE DAUGHTERS OF THE KING meet weekly as announced.

THE KNIGHTS OF TEMPERANCE meet in Odd Fellows' Hall every TUESDAY NIGHT at 7:30.

THE GUILD OF THE IRON CROSS (Senior) meets 1ST MONDAY at 8:15 (Junior, for boys between ten and sixteen), meets 3D MONDAY at 8:15.

THE CHILDREN OF MARY (sewing guild for little girls) meets every SATURDAY at 2:30.

CHOIR REHEARSAL, on WEDNESDAY NIGHT after service.

HOLY Baptism will be administered in church on any Sunday or Holy Day, upon notice being given to the clergy.

Confessions will be heard on Saturdays after Evensong, and at other times by appointment.

A Confirmation will be holden shortly.

The Archdeacons of Orange will convene in the Church of the Holy Cross on May 30th.

BREVITIES.

The priest-in-charge was introduced to the congregation of the Holy Cross at Vespers on Passion Sunday, March 11th, by the rector, Father Wattson, who welcomed him in the most cordial manner, and warmly commended him to the people. Fr. Hall then preached from S. John 8, 32., "the Truth shall make you free."—On Palm Sunday the palms were blessed at the early Mass and afterwards distributed.—On Good Friday the Way of the Cross was said at 6 o'clock, followed by Matins. Fr. Wattson preached the Three Hours' Passion Service at S. John's, and Fr. Hall the same at the Church of the Holy Comforter, Poughkeepsie, the Rev. R. F. Crary, D. D., rector. Evensong and sermon at 7:30 brought the day to a close.—We tender our hearty thanks to Mr. Augustus W. Reynolds for the Sanctus Bell and beautiful Litany Book, presented at Easter. Also to the Daughters of the King for the handsome white silk Dossal.—On Easter Day there

were two Masses, at 6:15 and 9 o'clock. Fifty-five made their Easter Communion.—A ten days' Mission was held April 7th to 17th, conducted by the Rev. J. P. Cushing, M. A., rector of Barrytown, and late Staff Missioner of the Church of England Parochial Missions Society. Fr. Cushing was formerly a co-laborer with the Rev. W. Hay Aitken, who has visited America and held Missions in the vicinity of New York. Some more souls were brought to seek pardon at the tribunal of penance, and many hearts were led to seek guidance to lead them to the higher life. Fr. Cushing also gave several afternoon addresses at the parish church to interested congregations.—The Holy Cross Chapter K. of T. gave a dramatic entertainment in the Academy of Music on Tuesday night, April 24, when "Ten Nights in a Bar Room," a well known temperance play, was successfully presented. Our thanks are especially due to Mr. Luke R. Ford, Mr. Henry Powers and Mrs. M. B. Roy for their kindness and advice to our amateur artists. It is hoped that the entertainment will be repeated for the benefit of the D. K.

THE Creed of Christendom is a finality. It cannot, as to any of the truths which it affirms, be changed. The office of the undisputed General Councils was not to pass the Creed by a majority or any other kind of vote. It is to bear witness to the Faith, to state what the Faith was. The question proposed to the bishops, coming from the different sees of Christendom, was: What has been the teaching of your Church on that point from the beginning? and their answer simply met that inquiry. As the see was older in its foundation, so its testimony was weightier, its authority was greater, and when its origin went back to an Apostle, it was "an Apostolic see," and its testimony was most valuable. The Church had the Creed, the axioms of revelation, before she gathered the New Testament writings from the hands of the Apostles and others. S. Paul, for example, when writing a part of the New Testament, in his first letter to the Christians of Corinth, quotes three articles from the Creed, couched in the very phraseology which still enshrines these fundamental truths. He calls it "the Gospel," and says he gave it as he received it, and that their salvation depended upon their holding it fast. I Cor. xv: 1-5.—*Bishop Seymour.*

The Pulpit of the Cross.

VOL. I.

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No. 2.

The Pulpit of the Cross,

A MONTHLY PUBLICATION DEVOTED TO PREACHING

THE CATHOLIC RELIGION,

AS THE SAME HATH BEEN RECEIVED BY

THE AMERICAN CHURCH.

SUBSCRIPTION, TWENTY-FIVE CENTS.

To the Clergy and other Readers: If you esteem our journalistic venture on behalf of the Catholic Faith worthy of support and extension will you make some effort to secure a list of subscribers among such of your parishoners or friends, as would be strengthened in their devotion to our Holy Mother, the Church, and become truer Catholics by the reading of THE PULPIT OF THE CROSS? Even if you cannot guarantee us the trifling subscription price of 25 cents, yet if there are those to whom you would specially like THE PULPIT to be sent, forward their names and we will do what we can at our own cost toward preaching in this way the Catholic Religion.



KALENDAR.

1. S. Nicomede, Pr. M. Fast.
3. 2ND SUNDAY AFTER TRINITY.
5. S. Boniface, Abp. M.
10. 3RD SUNDAY AFTER TRINITY.
11. S. BARNABAS, Apostle, Martyr.
17. 4TH SUNDAY AFTER TRINITY.
S. Alban, Protomartyr.
20. Irano: S. Edward, K. M.
24. NATIVITY S. JOHN BAPT.
5TH SUNDAY AFTER TRINITY.
29. S. PETER, APOSTLE, Martyr. Fast.

A PLAIN AND EASY METHOD OF DISCOVERING WHETHER YOU BELONG TO THE CATHOLIC CHURCH.

Jesus Christ founded One Holy Catholic Apostolic Church. There is no record of His founding any other. For fifteen hundred years the Catholic Church was a historic, visible institution established throughout the world, and no one had any trouble in distinguishing the Church of our Lord's own founding from other religious bodies. But since the reformation several hundred sects have sprung into existence, all claiming to be the Church of Christ, and in consequence many earnest seekers after the True Church are sadly bewildered amid such a babel of conflicting claims. To such we say, there is but one true Church of God and that is the Catholic Church, and the way to find it is very simple. In the 42nd verse of the 2nd Chapter of the Acts, the four tests of membership in the Catholic Church are recorded for all time, and by those four tests you can find the Catholic Church to-day as well as eighteen centuries ago. "They continued steadfastly in the Apostles' Doctrine and Fellowship, and in the Breaking of the Bread and in the Prayers" (Literal translation). Apply these four tests to the one hundred and forty odd Christian denominations in the United States and you will assuredly discover the Catholic Church.

1. Let us begin with the last test first, viz: The Prayers. The Catholic Church has always employed a Liturgy, or Form of Prayer, in her worship. There were in use in the Primitive Church four principal Liturgies, bearing the names severally of S. James, S. Mark, S. Peter and SS. John and Paul, and the Prayers used in Public Worship at the present time by the various portions of the Catholic Church are derived from one of these four sources, just as in Genesis 11: 10, we read: "And a river went out of Eden to water the garden and from thence it was parted, and became into four heads." It is only the Catholic Church, which can trace its Liturgy back to Apostolic sources and thus alone has continued steadfastly in the Prayers of the Saints.

2. The Breaking of the Bread. This is Scriptural language for the Holy Communion. There is one thing you are sure to find in every Catholic Church in the world, and that is an Altar. "No Church without an Altar" is a Catholic maxim, and as around it centres all worship it is usually made very beautiful and ornamented with cross, candlesticks and costly fabrics of silk and finest linen. The explanation of which is that the Catholic Church has ever held steadfastly to the Doctrine of the Real Presence of our Lord in the Blessed Sacrament of His Body and Blood, and because the Altar is His Throne, therefore it is revered by the faithful and adorned as a bride for the bridegroom. Among Protestants the Lord's Supper, so called, is celebrated by some once a month, by others once a quarter, and by others not at all, but in the Catholic Church there is not an hour or a minute, where upon some Altar the Holy Sacrifice of the Eucharist is not being offered up. Hundreds of thousands of Catholic Priests and people attend Mass every day of their lives and so maintain the practice of the Apostolic age, when the Scriptures tell us "they continued daily in Breaking Bread (Acts II: 46).

3. The Apostles' Fellowship. This is the most unmistakable and trustworthy test of whether you are in the communion of the Catholic Church, for they who are in fellowship with the Apostles and their successors, the Bishops, are in fellowship with the Church, for where the Apostles and the Bishops are there is the Catholic Church. You know that Jesus appointed His Apostles as His vicegerents and ambassadors. "As my Father hath sent Me, even so send I you," says Christ (S. John XX: 21). "Now are we Ambassadors for Christ; we (are) in Christ's stead," says S. Paul, (II Cor. v: 20). To this Apostolic ministry Christ committed all authority over His Church and promised that their commission should continue in the person of their successors as long as the world should last. "Lo I am with you," He said, "always, even to the end." The only true and lawful successors of the Apostles on earth to-day are the Bishops of the Catholic Church and by an unbroken chain of succession they as the divinely appointed ministers of Jesus Christ exercise the same authority over the Church as did S. John, S. Peter and S. Paul at the first. Jesus said to His ministers, "Ye have not chosen Me, but I have chosen you and *ordained* you" (S. John XV: 16), and again "He that heareth you,

heareth Me, and he that despiseth you despiseth Me" (S. Luke x: 16). Is it not therefore a very serious question whether or not we are in fellowship *i. e.* in communion with the Apostolic ministry, the Bishops and Priests of the Catholic Church, for are they not most assuredly the *ordained* officers of Christ, so that to hear them is to hear Christ, but to reject their authority and to follow after Methodist, Presbyterian, Congregational, Unitarian or any other ministry of our own choosing and ordination is to reject the authority of Jesus Himself? Don't delude yourself with the notion that you can be a Catholic without being in communion with the Successors of the Apostles, for where the Catholic Episcopate is there is the Catholic Church, and S. Ignatius, who was a disciple of S. John assures us, that without a Bishop there is no Church. *Nulla ecclesia sine episcopo*. Since therefore you hope to die "in the Communion of the Catholic Church" "see to it that you continue steadfastly in the Apostles' fellowship.

4. The final test of your religion, whether it be the Catholic Religion, is this, Are you continuing steadfastly in the Apostles' Doctrine? Many, who are Catholics by virtue of their membership in the Catholic Church, are yet, we are sorry to confess it, not sound Catholics in their religious convictions and belief, and the reason that they are unsound in their faith is because they have allowed themselves to be led astray by protestant vagaries, instead of continuing steadfastly like the Saints of old in the Apostles' Doctrine. Now what is the Apostles' Doctrine? It is the Faith once for all delivered to the Saints and handed on from generation to generation, duly set forth and explained, by the Bishops of the Universal Church; in other words, it is that sum of Catholic doctrine and belief which has been steadfastly adhered to by the whole Episcopate in every age and in all lands. This beautiful Catholic Religion is nobly set forth in the American Book of Common Prayer and we recommend its devout study to every prayerful Christian, who desires to become a Catholic in deed and in truth. The Prayer Book not only contains the Nicene Creed and the Thirty-nine Articles, which when rightly interpreted, are as a two edged sword in the hands of the Catholic champion, but in the Ordinal and the Communion Office the priestly power of binding and loosing and the reality of the Body and Blood of Christ in the Eucharist are so clearly set forth that all who run may read.

Good reader, when you have subjected the various religious bodies in our country to the foregoing test you will find your choice narrowed down to two communions—in order to be a Catholic at all you must either be a Roman Catholic, or an American Catholic. We do not believe Papal Czarism to be in accord with either Apostolic doctrine, or fellowship. Therefore do not be a Roman Catholic. Home rule ought to be the ecclesiastical as well as the civil policy of Americans. The American Church for the American people. Therefore be an American Catholic.

L. T. W.

RITUAL—II.

Ritual is not religion, but there can be no religion without ritual. Ceremonial has ever been used by all peoples who have engaged in the worship of God. The ritualistic instinct seems to be a gift of God to all mankind, for even in natural, albeit false religions, which have adumbrated the true religion of our Divine Master, we find worship arranged with more or less elaborate ceremonial.

The religion of the oldest nation in the world—Egypt—was polytheistic. Science and art were in the hands of their priests. Their temples were imposing edifices; their services intricate and spectacular; the vestments of the priests, of every hue, symbolized the diversity of nature.

Philosophically and psychologically the religions of the Brahmins and Buddhists differ radically from that of the Egyptians. But their rituals are elaborate and replete with art, symbolism and pictorial illustration.

Lamaism in Thibet, with its bells and rosaries, its images and holy water, its pope and bishops, its abbots and monks of many grades, its processions and feast days, its confessional and purgatory, and its worship of the double virgin, so strongly resembles Romanism that the first Roman Catholic missionaries thought it must be an imitation by the devil of the religion of Christ. An able article in the October number of the *Catholic World* shows that this ecclesiastical organization was in fact derived from the Nestorians.

In China, where worship the followers of Confucius, the emperor frequently officiates as high-priest, with mandarins for his servers. In the worship of the heavens, at winter solstice, the high-priest is clad in silken robes of blue; in the worship of the earth at summer solstice, his vest-

ments are saffron-colored; he celebrates the adoration of the sun in crimson robes, and that of the moon in robes cream-white in color. Animals are offered in the sacrifices. The altars of heaven are round; those dedicated to the earth are square; fasts precede the sacrifices, and in worship prostrations are frequent. A semi-sacerdotal character pertains to the emperor, as unauthorized persons who use his ritual are punished.

In Persia, the religion of Darius and Xerxes, whose prophet was Zoroaster, and whose bible is the Zend-Avesta, we find prayer and thanksgiving and sacrificial worship.

In Judaism, however, ritual was of direct divine ordering, and was elaborate and minute in the extreme. The worship of the true God was to be beautiful, not only philosophically, but the rites and ceremonies connected with the public service of the Divine Majesty, must be regulated by divine revelation. It was to be a sacerdotal worship; a special tribe of God's chosen people was set aside for his especial service. The sacrifices and ceremonies of the ancient Church of God were typical and prophetic of the sacrifice of the Cross and its correlatives, the memorial Sacrifice of the Altar, and other of the divine offices.

The Tabernacle comprised three main parts—the tabernacle, strictly so-called, its tent, and its covering. The tabernacle itself was to consist of curtains of fine linen, woven with colored figures of cherubim, and a structure of boards which was to contain the holy place, and the most holy place; the tent was to be a fine tent of goats' hair cloth, to contain and shelter the tabernacle; the covering was to be of red rams' skins and sealskins, and was spread over the goats' hair tent as an additional protection against the weather. The court of the tabernacle was surrounded by canvas screens, hung from brazen pillars by hooks and fillets of silver. The entrance was closed by a curtain of fine twined linen, embroidered with cherubim. The furniture of the court and tabernacle comprised: the altar of burnt-offering, made of acacia wood, hollow and overlaid with brass, a shovel, pan, basins, hooks and censers, all of brass; the fire used was miraculously kindled and perpetually maintained; the altar of incense was also of acacia wood, but overlaid with pure gold, and on this, incense was burned every morning and evening, so that it was literally perpetual; the incense was made of materials par-

ticularly prescribed (see Exodus xxx: 34-36); the preparation of it for common use was positively forbidden, nor could it be offered by any but the priest; then there was the brazen laver, the golden candlestick, or seven-branched lamp (its value alone is computed at \$30,000), with its tongs and snuffers and oil dishes; the table of shew-bread and the ark of the covenant made of acacia wood, covered with plates of gold within and without, surmounted by the mercy seat, also of solid gold, and golden images of cherubim; in this ark were kept the golden pot of manna, Aaron's rod and the tables of the Law.

The Temple of Solomon was magnificent beyond description, and its cost is estimated at two and a quarter billions of dollars. It contained candlesticks or lamps, tables of gold and silver, hooks, bowls, cups, the altars, cherubim of gold, precious metals, precious stones, and marble stones in abundance; the veils were of blue, and purple, and crimson, and fine linen with cherubim embroidered thereon. The ornamentation of the altars and sacred vessels was rich and beautiful. The choir of musicians were arrayed in white linen.

The vestments of the priests (Exodus xxviii) were indeed for glory and for beauty. They comprised a breastplate of gold and blue, and purple, and scarlet, and of fine twined linen, set with twelve precious stones; an ephod of the same materials, richly embroidered and jewelled upon the shoulder pieces; a robe all of blue, embroidered, and hung about the skirt with golden bells and pomegranates; a brodered coat, a mitre, bonnet or biretta, and a girdle of needlework.

The ceremonies connected with the offering of the sacrifices, and the consecration of the priests, were also directed even to the minutest particular.

So much for the ritual of natural religions, and of the ancient Church of God, speaking to the beholder a language of the deepest symbolism; the eye was arrested by the sacrifice, the smoke, the flames, the moving priests, the lustre of lights, the wreaths of fragrant incense, and the pontifical splendour of the high priests—the eye was arrested, the heart uplifted and moved to deepest and most reverent emotion—all the shadow of things to come, the glorious Eucharistic worship of the new dispensation and the fulfilment of type and antitype, in the worship of heaven, and the realization of the Beatific Vision.

C. M. H.

GOD'S TENTH.

Do you rob God? Israel robbed God in *tithes and offerings* and were on that account "cursed with a curse." (Read Malachi iii: 8, 9). Have you paid into the Lord's exchequer the tenth of your income, which He requires as His own? There is no difference between the Jew and the Christian in this regard, save that *more* is required under the new dispensation than under the old. "Ye are bought with a price; therefore glorify God in your body, and in your Spirit, which are God's." I Cor. vi: 20. There are those who give *all* their money, yea, even their very selves, whole and entire, to God. Will you any longer hesitate to give at least *a tenth* of your income to God? Remember He claims the tithe as *His*, not yours—in paying it you are only paying an honest debt. By the Divine Law you *owe* the tenth to God and in the sight of Heaven you are not an honest man until you have paid your taxes to Heaven's King. Don't be afraid to deal justly with the Lord; His covenant standeth fast forever and His promises fail not. "Bring ye *all the tithes* into the storehouse, that there may be meat in Mine House and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it." Malachi iii: 10. Thousands in every succeeding generation of God's people have testified to the truthfulness of this promise. Will those among our readers, who have paid God His tenth, please be good enough to send us their personal witness, whether they have become worse or better off as a result of paying tithes? Address Rev. L. T. WATTSON, Kingston, N. Y.

WHAT'S IN A NAME?

Sometime since we received a letter from a brother Priest taking us to task for using in the printed list of our services the word "Mass" and for the appointment of hours for hearing Confessions. The reply which we felt constrained to make may prove helpful to certain of our readers and therefore we give it a place in THE PULPIT OF THE CROSS.

"Dear Rev'd Brother: I am glad you have thus expressed your 'great regret' at my 'use of the word Mass for the Holy Communion' and also my '*appointment of hours for Confession*,' for it gives me an opportunity of saying a word

or two in justification of the usage of a name and a thing, which you reprobate.

"Speaking of Mass, you ask first of all, 'Does the word convey any spiritual truth, which is not as well expressed by the term Holy Communion?' Yes, I reply, it does. Holy Communion lays stress on the *subjective* side of the Blessed Sacrament, that is to say it emphasizes the *communion* of the people, who through the sacrament receive the Body and Blood of Christ. True enough that is the primary purpose of the Institution, and woe be to us as a portion of the Catholic Church if we make light of the communicating of the people upon the Heavenly Feast, but thanks be to God, communion or feeding at the Lord's Table is not the *sole* purpose, which Jesus had in view, when he commanded His apostles, 'This do in remembrance of Me,' or, to translate His command more correctly, 'Offer this for My Memorial.' The Holy Communion is that Eucharistic Sacrifice or Memorial, which Christ has empowered and solemnly charged His priests perpetually to offer and to plead in union with 'the one full, perfect and sufficient sacrifice' of Himself on Calvary, and thus we 'do shew the Lord's death till He come.'

"Now, in order to impress upon the popular understanding the sacrificial aspect of the Sacrament of the Altar, no better word can be employed than that ancient and most Catholic title, The Mass. It is a noteworthy fact that during all the long period, when the Anglican Church substituted Morning Prayer for the Holy Eucharist as the principal service on Sundays, the word Mass passed out of her phrasology, but now that the Divine Office is fast assuming its proper and Catholic position as the chief act of worship on the Lord's own Day, lo and behold, the old time word Mass is heard once more upon the lips of English and American Churchmen.

"Again you ask—'Since there is no authority in our Prayer Book for its use, do you not think that there is danger of some spiritual presumption in the implication that our Church authorities do not sufficiently understand the best term?' Are you, my dear brother, 'guilty of spiritual presumption,' when you borrow from the Greek Church a title for the Holy Communion and talk to your congregation about the Holy Eucharist? Surely there is no authority for such an unwarranted (?) term in our Prayer Book, but pardon me if with all due respect I remind you that there *is* authority in the Prayer Book for the use of the word Mass. The American Book

of Common Prayer tells us 'that this Church is far from intending to depart from the Church of England in any essential point of doctrine or worship,' and the Church of England tells us in turn that her present Prayer Book differs not in doctrinal teaching from the 1st Prayer Book of Edward the Sixth's reign, and, you know, in that edition of the English Prayer Book it speaks of 'the Communion, commonly called the Mass,' so after all there is authority for using Mass even in our Prayer Book. As to the charge of 'spiritual presumption,' would it not be well for us Churchmen to remember that the Anglican Communion, whole and entire, constitutes less than one-tenth of the Catholic Church, as it exists to-day in the three great historic communions, East and West. When along with this fact we bear in mind our Lord's promises to His apostles and their successors the Bishops of the Catholic Church, 'The Holy Ghost shall guide you into *all truth*,' would it not be the worst of spiritual presumption in us to assume that our Anglican one-tenth has monopolized the whole truth, and that on certain vital points of doctrine the other nine-tenths of Catholic Christendom are woefully in error? Is it not more in accordance with the teaching of our Lord Jesus to accept as Catholic Truth, what the Whole Church has ever taught and held, than to try to resolve the Church into a self-conceited *Protestant Episcopal sect* declaiming against certain doctrines and usages, as erroneous, which nevertheless bear the test of S. Vincent of Lerins 'always, everywhere and by all.'

"*Auricular Confession*, which you charge me with 'exalting into a position other than that which the Church has seen wise to give it,' is the best possible illustration of the point in question. Our mother, the Catholic Church, who is to us the Teacher and Interpreter of Holy Scripture, has ever affirmed that when our Lord breathed on His Apostles and said to them, 'whose sins ye forgive they are forgiven, and whose sins ye retain they are retained,' He committed to the Priesthood of His Church, for all time, the power in the King's Name of remitting and retaining sins. Both the Roman and Greek communions affirm as part of revealed religion that Christ has provided the Sacrament of Absolution as His own appointed way of remitting sins committed by His people after their Baptism, and our own Church has never rescinded her ancient decrees to the same effect.

"Certainly we know that the Apostles heard

confessions and gave absolution. While in the first centuries sacramental confession followed by absolution after proper penance was the exception, rather than the rule, yet the principle of confession and the priestly power which accompanied it was fully recognized and its exercise only limited by the peculiar circumstances of the times; but no sooner was the church universally established as the dominant religion of both East and West, than the practice of confession increased to such a degree, not only in the Roman Patriarchate, but also at Constantinople, Alexandria, Antioch and Jerusalem, that throughout the whole Church it became the rule for all to go to confession, and continued to be everywhere recognized as the divinely appointed way of obtaining forgiveness of sins through the Blood of Christ.

"Owing to the protestant influences, which since the 16th century, have wrought and striven for the mastery within the bosom of the Anglican Church, the *practice* of confession has indeed fallen sadly into disuse, but the Catholic doctrine is still retained in the formularies of the Church. When therefore you charge me with exalting confession into a position which the Church has not seen wise to give it, I answer that the charge is not well grounded. The Anglo-Catholic Church has never stultified herself by flying in the face of the doctrinal position of the Universal Church on this vital subject, established as that position is on most certain warrant of Holy Scripture. The only sad misfortune is that so many of her Priests have buried in a napkin the keys given them at their ordination and are 'as sounding brass and a tinkling cymbal,' when they tell their congregations twice on Sunday, and it may be often through the week, 'Almighty God hath given power and commandment to His ministers to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins?'

"As far as the 'appointment of hours for Confession' is concerned, if I believe, as S. Paul assures me, that I am an 'Ambassador for Christ' and God hath committed to me 'the Word of Reconciliation,' why should I not proclaim the glad tidings, even from the house tops? If I hear confessions at all, I do not want anybody to say, 'this thing was done in a corner.' I wish every member of my congregation to know that they *all* have the same privilege, if they choose, of 'opening their grief' and receiving the peace-giving 'Benefit of Absolution.' L. T. W."

THE Summer School for Priests, held for the first time last year at Westminster, Maryland under the direction of the Order of the Holy Cross, will again be in session this year, July 9-21. The list of lectures with their subjects is announced as follows:

The Bishop of Fond-du-Lac, "Preaching." The Rev. Dr. Elmendorf, of the Western Theological Seminary, "Apologetics." The Rev. William McGarvey, B. D., of Philadelphia, "Sacred Liturgy." The Rev. Maurice L. Cowl, M. A., of Philadelphia, "The French Catechetical System."

The lectures will be given at Holy Cross House. Beside the regular lectures conversations will be held daily on some matter of general interest, and a course in music, with directions for singing the services, is contemplated. The program as thus far published, provides for considerable work each day, but opportunities for recreation and pleasure-taking are allowed for. There are to be no tuition fees and the other expenses are likely to be quite low.

The town of Westminster is thought to be well situated for the summer school, being thirty-five miles from Baltimore and standing on Parr's Ridge, about a thousand feet above the sea-level. The summer climate is cool, and the scenery diversified. Address Rev. Father Superior O. H. C., Westminster, Md.

THE QUESTION BOX.

8. Is it not a violation of S. Matthew XXIII: 9, to call Priests "Father?"

Certainly not. Because the Church teaches the Priest to address the Bishop in the Confirmation Office as "Reverend Father in God." As a Bishop is the father of the Priests and lay-folk of his diocese, so is every parish Priest a spiritual father to those souls committed to his care. "Mother" and "father" are household words—as old as the human race. Do we ever hesitate to apply these to our parents in the flesh?

A distinguished Doctor of Divinity writes us: "I do not think that the command in S. Matt. XXIII: 9, can be urged at all against the practice of addressing a clergyman as 'Father.' S. Peter speaks of 'Marcus my son' and S. Paul of his 'son Timothy.' The one citation involves the other. And so the Church teaches us to address the Bishop as 'Reverend Father in God.' What our Lord undoubtedly means, is

that we should not regard any man as the author of our Faith, or as having dominion over our Faith. It is not a question of names, but rather of what names under varying circumstances may be supposed to imply. Dean Alford aptly says: 'To understand and follow such commands in the slavery of the letter is to fall into the very Pharisaism against which our Lord is uttering the caution.'

9. Why should we call Priests "Father?"

Because their Priesthood gives them this title. Because they baptize, and thereby bring souls into a wonderful relationship to God; as fathers they watch for our souls; as fathers they nourish us with Heavenly Food. Because it has been a custom for generations. Because it will make you realize the position in which your Priest stands to you in a way nothing else could do. Because there are heretics who deny the sacerdotal character of the Priesthood; and because the general use of the title will assist in the restoration of the reverence due to those who are our spiritual pastors.

10. What is a Cope, and why and when is it worn?

The Cope is a semi-circular vestment of silk, velvet or other rich stuff, and as a vestment for glory and for beauty, is preeminent. It should be of the color of the season.

It is worn in processions and at solemn vespers and other functions. In accepting the presentation of a magnificent Cope from the clergy and laity of his diocese, the Lord Bishop of Lichfield is reported to have said: "On behalf of the see of Lichfield, which it is my privilege to occupy, I accept at your hands this gift from the diocese, a gift of unequalled beauty, worthy of the faithful churchpeople who have contributed towards it, worthy of the sacred purpose to which it is to be applied. * * * In course of time, like other garments then in common wear, it was enriched for use in religious ceremonies, and at length it assumed a purely ecclesiastical character. It was worn by some at least amongst the first Christians. It was worn by our own spiritual fathers in the Anglo-Saxon Church, and with the exception of a brief period of seven years—1552 to 1559—it has been prescribed for use in the English Church ever since. * * It has the sanction of the Canons of the English Church from the year 740 down to the time of the Reformation; it has the sanction of the first English Prayer Book; it has the sanction of the

best known Liturgies before the Reformation; it has the sanction of the Inventories in 1552-3; it has the sanction of the Canons of 1603 and 1640; it has the sanction of the Ornaments Rubric; and it has been in continuous use from the days of the Anglo-Saxon Fathers, with the brief interval of the seven years I have mentioned, down to the present time. * * * If by complying with your request I can help you and help myself to rise above party I shall rejoice, for I believe in my heart that the spirit of party is hateful to Christ and a joy to the enemies of religion. * * * It is my prayer, and my hope, that this superb vestment when I wear it, may but serve to teach me self-abasement, self-control and self-sacrifice, that I may become a more faithful servant of God's people, and a closer follower in the steps of Him whom I confess to be my Lord, my Saviour, and my Example."

In the American church we know of bishops who have worn Copes, viz: the Bishops of Iowa; Springfield, Delaware, Fond du Lac and Milwaukee. We should be glad to be informed if there are others. In New York the Cope is worn in at least five churches, in Philadelphia in five, in New Jersey in one. We should be glad to publish a list of the churches throughout the country where copes are worn.

11. Was the Office of Nocturns one of the so-called "canonical hours," and at what time was it said in the religious houses?

Nocturns or *Vigils* (mostly with twelve Psalms read in course, and lessons more or fewer), were derived from the earliest periods of Christianity. In times of persecution, Christian assemblies were held at night, and when the cause ceased, the practice was continued as a commemoration. Subsequently Nocturns became joined to Lauds; the practice of rising in the night for the purpose of saying Nocturns becoming obsolete. The combined office was called Matins; afterwards this name was applied especially to the Nocturns and the ancient Matins were distinguished by the name of Lauds. It is sometimes said at night after Compline by anticipation.

12. If a Priest say Mass at midnight on Christmas-Day, and again at eleven A. M., must he fast from six o'clock on the Vigil till after the second Mass, according to Catholic custom?

Yes, he must.

13. Do we say Mass for the Dead?

Yes; the Sacrifice of the Altar is offered for the repose of the souls of the departed through-

out the Catholic world. This is sometimes spoken of as "The Holy Communion in connection with Funerals." The prayer for the whole state of Christ's Church includes a commemoration of all those who have departed this life in Christ's faith and fear.

Mrs. Julia C. Dorr has beautifully expressed the reasonableness of praying for the dead in the following poem :

How can I cease to pray for thee? Somewhere
In God's great universe thou art to-day;
Can He not reach thee with His tender care?
Can He not hear me when for thee I pray?

What matters it to Him who holds within
The hollow of His hand all worlds, all space,
That thou art done with earthly pain and sin?
Somewhere within His ken thou hast a place.

Somewhere thou livest and hast need of Him;
Somewhere thy soul sees higher heights to
climb;

And somewhere still there may be valleys dim
That thou must pass to reach the hills sublime.

Then all the more, because thou canst not hear
Poor human words of blessing, will I pray.
O true, brave heart! God bless thee wheresoe'er
In His great universe thou art to-day!

AD CLERUM.

The minister of God must commend himself by the Word of truth, in setting forth a life fashioned and framed in true proportion, on a right basis gradually to be attained to, by pulling down what is faulty, and building up what is good; by sacrifice, by the study of the highest ideal, and the unsparing use of every possible help which the truth has put at our disposal. It is in the touch with which the minister of God is able to relieve the common ills of life that he shows himself the agent of no human science of empiric philanthropy. Where philosophers soar away into magnificent Utopias, he is able to bring the little remedy which sets free the imprisoned life, which, so far from flying can cleave only to the dust in the cruel snare of sin. . . . The faithful use of the remedies and stores of the Church will always bring power to him who dispenses them, only he must see to it that he steps back and makes way for God. Just as his Master passed through infancy, boyhood, manhood, and left each and all of them bathed in a heavenly light and aglow with new beauty, in the same way the minister of God was meant to commend himself by the

power of God, as a power which runs along the salient features of his character, turning shyness into modesty, boldness into confidence, fierce passion into vigour, anger into discipline, softness into gentleness, slothfulness into peaceful work. By the transformation of character, as well as by the expression of an evil self, the power of God displays itself in the human agent of a superhuman work. . . . Innocence or penitence, one or the other, must have occupied the heart which is to be the recipient of God's power. What an inestimable treasure do they carry, who bring to the priesthood a life of innocence, undisturbed by passion, unscarred by the throes of some awful conversion; where no trembling joint, or halting limb, or dimmed eye, or feeble heart show the traces of a fight whose issue seemed at one time doubtful, whose scars can never be quite effaced! . . . Self is the obstacle all along, which puts a barrier in the way of God, and prevents the unfolding of His power and the display of His omnipotence. . . . One great and important office of the Church is to teach; and to teach the truth carries with it, if only by implication, the condemnation of error. . . . It may be that we are frightening back intelligent and enlightened people by hard dogmas; if so we must risk it. . . . The world which cannot understand, that floating neutrality which hangs round the fringe of controversy, can always be counted on to oppose earnestness. Satan is always at hand to hurl a mob into the theatre, to shout, 'Great is Diana of the Ephesians.' . . . 'This is the Catholic Faith, which except a man believe faithfully he cannot be saved,' is written over the dispensary of the Church, and the laboratory of her methods."—*Speculum Sacerdotum*.

ALCOHOL VERSUS MISSIONS.

America gives three millions and a half annually to Foreign Missions and spends *fifteen hundred millions* on rum and tobacco. This explains what is meant when it is said, "I don't believe in Foreign Missions." "Charity begins at home" by supporting the saloon keeper and the tobacconist. Three and a half in one scale, fifteen hundred in the other! The thing is not equal, the scales do not balance. For the honor of America and the greater glory of God eschew the wine glass and the cigar and subscribe the equivalent to Foreign Missions.

S. JOHN'S CHURCH,

WALL STREET.

THE CLERGY:

THE REV. LEWIS T. WATSON, M. A., B. D.,
RECTOR.

THE REV. CHARLES MERCER HALL,

PRIEST-ASSISTANT.

THE RECTORY, - 19 GREEN STREET.

SERVICES, ETC.

SUNDAYS: The Holy Communion, 7:30 A. M.; and on 1ST, 3D and 5TH SUNDAYS, Choral Mass, 10:30; Matins, 1ST, 3D and 5TH SUNDAYS, 9:45, 2D and 4TH at 10:30 A. M.; Sunday School, 2:00 P. M.; Evensong and Sermon, 7:45 P. M.

WEEK DAYS: The Holy Communion daily, except Thursday, 7:30 A. M., on THURSDAYS, 10:00 A. M.; Matins daily, 9:00 A. M. The Litany on WEDNESDAYS and FRIDAYS. Evensong daily, 5:45, except Fridays, 7:45.

FAST DAYS: All the FRIDAYS in the year, except Christmas Day; the Rogation Days, the Ember Days and all Vigils.

HOLY Baptism will be administered in Church on any day at Matins or Evensong, upon notice being given to the Rector.

CONFESSIONS will be heard on Saturdays after Matins or Evensong, and at other times by appointment.

THE WOMAN'S EXCHANGE.

Certain ladies of S. John's being desirous of exercising their energy, time and talents for the benefit of the Church and at the same time to help their sister women, by "giving them an opportunity of disposing of their handiwork," have established in Kingston "an Exchange for Woman's Work." For this purpose they have leased and beautifully fitted up three large rooms on the second floor of the Ridenour Building, No. 23 Wall St., and placed Mrs. Josephine Kiersted in charge as Superintendent.

The Exchange was formally opened by a reception and tea from 5 o'clock to 10 on Saturday, May 5th. Since that time the salesrooms have been opened daily, except Sundays, and the patronage received has surpassed the ladies' most sanguine expectations. The cookery department has proved a special success. Some of the best bread and cake makers in Kingston are among the long list of consignors and they have been kept more than busy filling the orders for bread, cake, pies and strawberry shortcake which

have poured in upon them. Every Saturday afternoon and evening refreshments are served in the rooms as an extra attraction, and some of the home made ice cream served has been delicious. Many of the ladies of the Church who are consignors give their time and labor free, charging only for the actual cost of the materials, and on some articles thus sold there is a profit for the Exchange of 40 or 50 per cent., but in the case of consignors not thus interested, a commission of ten per cent. is charged on all sales and the balance of the profit goes to the person making the consignment. In this way a new avenue of support is opened to industrious and talented women, who need money and are glad to have the opportunity, thus afforded, of making it. Any woman, whether living in Kingston or elsewhere, may become a consignor by the payment of an annual fee of \$2.00, and any articles of woman's manufacture can be placed on sale, subject to the approval of the superintendent or standing committee. All communications should be addressed to Mrs. Josephine Kiersted, Woman's Exchange, 23 Wall St. The Managers gratefully acknowledge a gift of \$25.00 sent them through Mrs. John E. Kraft from the Hon. William F. Russell, of Saugerties.

BREVITIES.

A sewing school has been started. The sessions are held in one of the rooms of the Woman's Exchange on Saturday afternoons from 3 to 4 o'clock. The children then adjourn to the Church for Choral Vespers and catechising. All girls, wishing to learn how to sew, are invited. Mr. John Brodhead, the new Parish Treasurer, has entered upon his duties.—Mr. Stephen D. Hood, the Choir Master of S. John's, was married at Binnewater to Miss Carrie Wood on Wednesday, May 16, the Rector officiating. We shall expect sweeter melodies than ever from "Chief" Hood after this his latest and most gallant achievement.

THE NEW HYMNAL.

IT is time we had the New Hymnal. To supply the Choir with the musical edition and the congregation with the words will cost one hundred dollars. Several persons have subscribed five dollars each and now we want every person in the congregation to come forward and by their dollars, quarters and dimes make up the balance. Let us have the New Hymnal right away!

MISSION CHURCH OF THE HOLY CROSS,
PINE GROVE AVENUE, NEAR BROADWAY.
THE REV. CHARLES MERCER HALL,
PRIEST-IN-CHARGE.

SERVICES, GUILD MEETINGS, ETC.

ON SUNDAYS: Mass, 7:30 A. M.; Vespers and Sermon, 4:15; Sunday School, 3:15 P. M.

ON WEEK-DAYS: Mass daily, 7:30 A. M.; Evensong, MONDAYS, WEDNESDAYS and SATURDAYS, 7:45 P. M.

THE DAUGHTERS OF THE KING meet weekly as announced.

THE KNIGHTS OF TEMPERANCE meet in Odd Fellows' Hall every TUESDAY NIGHT at 7:30.

THE GUILD OF THE IRON CROSS (Senior) meets 1ST MONDAY at 8:15 (Junior, for boys between ten and sixteen), meets 2D MONDAY at 8:15.

CHOIR REHEARSAL, on SATURDAY NIGHT after service.

HOLY Baptism will be administered in Church on any Sunday or Holy Day, upon notice being given to the clergy.

CONFESSIONS will be heard on Saturdays after Evensong, and at other times by appointment.

THE Archdeaconry of Orange held its May meeting in the Church of the Holy Cross on Wednesday, May 30th, at 11 o'clock. Pontifical Mass was said by the Right Rev. the Bishop of New York, assisted by the Venerable Archdeacons of Orange and Westchester, who acted as Gospeler and Epistoler respectively. The sermon was preached by the Rev. L. R. Dickenson, Rector of West Park, from the text: "Thy Kingdom Come." The Altar was brilliant with many lights and was garlanded with flowers. About thirty clerical and lay deputies were present besides a large congregation of worshippers.

After the service the business session was begun with Bishop Potter in the chair, supported by Archdeacons Thomas and Van Kleeck. In the absence of the Secretary, Father Wattson was appointed Secretary *pro tempore*. Routine business was transacted. The visitors were the guests of the Trustees at dinner, which was served at the Eagle Hotel.

The next meeting of the Archdeaconry will be held at S. George's Church, Newburgh, on Wednesday, September 19th.

THE Bishop of the Diocese administered the Sacrament of Confirmation to a class of four persons, prior to the Archdeaconry meeting on Wednesday, May 30th. He also confirmed one person presented at the request of Rector of S. Luke's, Haverstraw. The candidates wore white veils, thus following an ancient custom as well as the Apostolic precept: "Let all things be done decently and in order."

HOLY Cross Chapter, K. of T., paraded on Decoration Day and saluted the Bishop on his leaving the church. They also gave their Right Reverend Chaplain three hearty cheers and were addressed by him in a few cordial words of commendation.

THE Annual Commencement of S. Stephen's College, Annandale, will take place on Thursday, June 21. Litany will be sung in the College Chapel at 12 o'clock. The remainder of the Commencement exercises are held under the shade trees of the campus. A cordial invitation is extended to Kingstonians to be present. A trip to Annandale makes a delightful outing.

"It has been truthfully said, 'There is hardly a roadside pond or pool which has not as much landscape in it as above it. It is not the brown, muddy, dull thing we suppose it to be. It has a heart like ourselves, and in the bottom of that there are the boughs of the tall trees, and the blades of the shaking grass, and all manner of hues of variable, pleasant light out of the sky. Nay, that ugly gutter which stagnates over the drain-bars in the heart of the great city is not altogether base. Down in that, if you will look deep enough, you may see the dark serious blue of the far-off sky and the passing of pure clouds. It is at your own will that you see in that despised stream the refuse of the streets or the image of the sky.'"

We earnestly desire that our brethren of the clergy will read our paper in the spirit in which it is written—the spirit of intense devotion to Christ and His Kingdom, and the very earnest desire that all should follow the most excellent way; believing as we do that doctrine and practice should go hand in hand, and that these, if properly understood and followed, will do more than anything else to bring about the Reunion of Christendom, and the realization of our Lord's petition "that they all may be one." We must know in order that we may teach.

The Pulpit of the Cross.

VOL. I.

KINGSTON, N. Y., JULY 1, 1894.

No. 3.

THE DAILY MASS.

The Catholic advance which the American Church is making along the whole line is wonderful and can be attributed to nothing less than the mighty operation of the Holy Ghost. We are sure that this onward and upward movement is of God, for the reason that it centres around the Altar and has its beginning, continuance and ending in the Blessed Sacrament of the Lord's Body and Blood. It is a notable fact that as the celebration of the Holy Eucharist has increased in frequency and reverence in the Anglican Communion during the past sixty years, just in that proportion has Anglo-Catholicism grown and spread throughout the world until to-day it is perhaps the most aggressive and spiritual force in Christendom. When the Oxford movement began in '33 it was the prevailing use in parish churches to celebrate the Holy Communion, oftentimes in the most slovenly and perfunctory manner, once a month, and in many churches the Blessed Sacrament was administered quarterly and the bulk of the people did not think it a matter of sufficient importance to communicate even then. We can all remember the time when it was regarded as a badge of extreme High Churchmanship to have a weekly celebration of the Holy Eucharist, but now all that is changed, the weekly Mass is the prevailing use in the city churches, and very common among the country parishes as well. At the present rate of increase it will not be long before the Lord's own Service on the Lord's own Day will be the universal rule east, west, north and south throughout the Church. We thank God for every parish that has its weekly Eucharist, but much more do we thank Him for the good examples of that ever lengthening array of Priests, who esteem it to be "their bounden duty and service" to stand at the Altar and offer the Holy Sacrifice *daily*.

A few years ago it was an easy matter to count on the fingers of one hand the entire array of churches, which had a daily Mass, but now one would have to count the fingers of both hands many times over before all the parishes in the land were enumerated, which have grown so

rich toward God as to be blest with the daily celebration of the Holy Communion. What is to hinder every one of the four thousand priests in the American Church saying Mass every morning? If they are holding back because they think no one among the laity can be found devout enough to assist them in the proper celebration of the Holy Mysteries, they under-rate both the devotion of the people and the power of God to raise up the needful supporters wheresoever His priests have faith enough to vest themselves and go in and stand at the Altar, obedient to the Divine command, "Do this in remembrance of Me." A little church that we know of with a communicant list of sixty persons has a daily Mass with an average attendance of three; and the rector of a small village church told us some while since that his average congregation on week day mornings at early Communion was about seven. It is a great mistake to assume that only large city parishes can maintain a daily celebration of the Holy Communion. If the priest will regard it as his bounden obligation, as well as highest privilege, to offer "before the Divine Majesty" every day of his life that "Memorial," which Christ "hath commanded us to make," whether his parish be large or small he will find the way and the means thereto duly provided. The writer of this article might have had the grace and privilege of the daily Communion years before he did, if only our faith had been stronger to embrace the promises of God. The rector of a parish, where we recently conducted a mission writes us: "I am just in from morning Mass—an hour in the presence of God! How have I ever lived without the morning Sacrifice? It sanctifies the days, making all holy unto the Lord. This is the best fruit of the Mission."

The priest, who on bended knee adores His Lord veiled in the Eucharistic Mystery and receiveth at God's own hand the "daily Bread," which cometh down from heaven, goes forth from the Divine Presence strengthened and refreshed to labor with quickened zeal in the field ever white to the harvest.

It must have been some one who knew the

sweet blessedness of daily Communion who composed the following lines :

"Come let me for a moment cast
All earthly thoughts away,
And muse upon the sacred gift
Which I received to-day.

"This morning that eternal Lord,
Who is my Judge to be,
Came to this lowly tenement,
To stay awhile with me.

"With His celestial Flesh and Blood
My fainting soul He fed ;
With tender words of grace and love
My heart He comforted.

"O soul of mine, reflect, reflect,
Consider one by one,
What marvels of surpassing grace
Thy God in thee hath done.

"His tender love with love repay,
Extol His sacred Name ;
To all the world His greatness tell,
His graciousness proclaim." L. T. W.

A LETTER FROM WASHINGTON, D. C.

WASHINGTON, D. C., June 20, 1894.

My Dear Brother : I have received No. 2, Vol. I, of THE PULPIT OF THE CROSS, for which I thank you, and ask the favor of your sending me No. 1. Please find herewith twenty-five cents in stamps for subscription.

Permit me to say, as far as you go in doctrine and worship I am heartily in accord with you. In speaking of "The Mass," I wish you had been a little more specific, viz: in mentioning the names of distinguished fathers who used the word Mass. As well as I remember St. Ambrose (4th century, A. D., 340), was the first one recorded. See Blunt's Annotated Bk. of Common Prayer.

When a good occasion offers I hope you will ventilate the doctrine of the "Reservation of the Blessed Sacrament, for the sick and dying." Ditto the use of Incense in Divine Worship, in accordance with a command twice given us in the Prayer Book. There seems to be a great cloud of ignorance and prejudice in the minds of many of the Clergy of the Catholic Church, and not least amongst the Bishops themselves, on these and other ritual points.

For some years past I have had no cure, on account of failing sight, but my wife and I regularly attend St. —, this city, where are celebrated the Mass, Matins and Evensong daily

throughout the year. On festivals we have High Mass, seasonable vestments, processions around the church with crucifer, vested choir, thurifer and banners, and of course incense, and from twenty to forty lights on the Altar. The rector, in giving out public notices, always says Mass or High Mass, Confessions, and Absolutions, and I have never heard Mass called by any other name by any of the congregation. So you see, my dear brother, we appreciate our Catholic heritage. Yours fraternally,

FASTING COMMUNION.

A most ancient, apostolic and catholic custom, which is happily prevailing more and more in the American Church, is the practice of *Fasting Communion*. We have confidence enough in the devout disposition of the Church's lay communicants to believe that they would everywhere readily adopt a rule which appeals so strongly to the reverential instinct of a Christian believer, if only the facts and arguments which sustain the custom of receiving the Holy Communion fasting were properly and clearly presented to them, provided at the same time the teaching was rightly emphasized by the example of priests, who would as soon think of breaking their fast before Communion as they would of officiating at the Altar in their ordinary clothes. There are no set of people in the wide world more conscientious than English and American Churchmen, and once thoroughly convince them that the rule of Fasting Communion is of Divine authority and you have won a permanent victory for Catholic truth. But can it be shown that Fasting Communion *is* of Divine authority? We state the facts and leave it to our readers to judge. About the year 400 S. Augustine wrote a letter to Januarius in which he says: "It clearly appears that when the disciples first received the Body and Blood of the Lord, they did not receive fasting. Must we therefore censure the Universal Church because the Sacrament is always received by persons fasting? "Nay, verily; *for from that time it has seemed good to the Holy Ghost that in honour of so great a Sacrament the Body of the Lord should enter the mouth of a Christian before other food; it is for this reason that the custom referred to is observed throughout the whole world.*" The words of the great African theologian are of tremendous weight. Not only does he state it as a well

established fact that at the close of the 4th century the custom of Fasting Communion was "observed throughout the whole world," but he explains the universality of the custom on the ground of Divine authority, "IT HAS SEEMED GOOD," he says, "TO THE HOLY GHOST that in honor of so great a Sacrament the Body of the Lord should enter the mouth of a Christian before other food." "But," some one will say, "did not S. Paul, who is certainly greater than S. Augustine, charge the Corinthians: 'If any man hunger, let him eat at home.' A little further on in the same letter to Januarius the learned Augustine himself answers this objection. "When the Apostle, speaking of this Sacrament, says: 'Wherefore my brethren, when ye come together to eat, tarry one for another; and if any man hunger let him eat at home, that ye come not together unto condemnation;' he immediately added; 'and the rest will I set in order when I come.' Whence we are given to understand that the observance (of the fast before Communion) which is varied by no diversity of customs was one of the things set in order by the Apostle in person." Thus we find S. Augustine claiming the sanction of the Holy Ghost for Fasting Communion not merely on the grounds of its being the established usage of the Universal Church throughout the whole world, but rather because it had become so by the express authority of S. Paul, unto whom was committed as the Apostle to the Gentiles "the care of all the churches."

This single letter of the Bishop of Hippo is by no means the only evidence at the command of those, who maintain concerning the rule of Fasting Communion, that it is Apostolic in its origin, Catholic in its observance and therefore sanctioned by the Holy Ghost and of Divine authority.

The mass of historic evidence gathered together by Canon Liddon, Dr. Bright, Fr. Puller and a host of others from the writings of the early fathers to prove the strictness and universality with which the fasting rule was observed in the primitive Church is simply overwhelming. Socrates, a Church historian living about the middle of the 5th century, reports the Egyptians in the Thebaid and one other district as partaking of the Holy Eucharist on Saturday nights "after faring sumptuously and taking their fill of all manner of eatables." "As far as I know," says Father Puller, "this disgusting abuse, which existed about A. D. 450 in two of the districts of Egypt, is absolutely the *only* ex-

ception to the universal practice of Fasting Communion, of which we have any certain knowledge, from the time when S. Paul set in order the Eucharistic discipline of the Church of Corinth up to the period of the Reformation." When in addition to all this primitive testimony we consider that after the lapse of eighteen centuries the practice is still steadfastly adhered to not only by all Roman and Greek Catholics, but even by the Coptic, Nestorian and Jacobite Christians of Egypt and of Asia, surely we cannot escape the conclusion that S. Augustine was right, when he affirmed "that it has seemed good to the Holy Ghost that in honor of so great a Sacrament the Body of the Lord should enter the mouth of a Christian before other food?"

A vivid illustration of how truthfully S. Augustine bespoke the mind of the whole Catholic Episcopate of his day is afforded us in the case of S. Chrysostom, the golden-mouthed Bishop of Constantinople. Some one brought against him the charge of having given the Holy Communion to persons who were not fasting, he refutes the charge in the most emphatic and indignant terms, saying: "If I have done such a thing, may my name be blotted out from the roll of Bishops."

The observance of the fasting rule in the early days of the Church of England was most stringent. Archbishop Egbert (740 A. D.) decreed that "whosoever shall eat before he go to the Housel (Anglo-Saxon word for the Mass) and after that partake of the Housel let him fast seven days."

Since the Catholic Church in all ages and throughout the whole world has ever taught and practised the rule of receiving the Holy Communion fasting, and whereas English and American Churchmen alone of all Catholic Christians have disregarded so reverent a custom, thus bringing a grievous reproach upon our Holy Mother, the Church, let all bishops, priests and laymen of the Anglican Communion henceforth with one consent return to the godly discipline of our Anglo-Saxon forefathers and put again into force the canon enacted by the English Church in 960, whereby it was enjoined "that no one unfasting taste of the Housel unless it be for extreme sickness." So shall we be in accord with Bishop Jeremy Taylor, when he says: "To him that would honor the sacrament of Christ's Body and Blood, let it be the first food he eats, the first beverage he drinks."

L. T. W.

The Pulpit of the Cross,

A MONTHLY PUBLICATION DEVOTED TO PREACHING

THE CATHOLIC RELIGION,

AS THE SAME HATH BEEN RECEIVED BY

THE AMERICAN CHURCH.

Rev. LEWIS T. WATTS,
Rev. CHARLES MERCER HALL, } Editors.

SUBSCRIPTION, TWENTY-FIVE CENTS PER ANNUM.

Entered as Second Class Matter, Kingston P. O.

To the Clergy and other Readers: If you esteem our journalistic venture on behalf of the Catholic Faith worthy of support and extension will you make some effort to secure a list of subscribers among such of your parishoners or friends, as would be strengthened in their devotion to our Holy Mother, the Church, and become truer Catholics by the reading of THE PULPIT OF THE CROSS? Even if you cannot guarantee us the trifling subscription price of 25 cents, yet if there are those to whom you would specially like THE PULPIT to be sent, forward their names and we will do what we can at our own cost toward preaching in this way the Catholic Religion.



KALENDAR FOR JULY.

1. 6TH SUNDAY AFTER TRINITY.
2. Visitation B. V. M.
4. Translation S. Martin.
6. S. Palladius. Fast.
8. 7TH SUNDAY AFTER TRINITY.
15. 8TH SUNDAY AFTER TRINITY.
S. Swithin.
20. S. Margaret.
22. 9TH SUNDAY AFTER TRINITY.
S. Mary Magdalene.
25. S. JAMES, Apostle.
26. S. Anne.
29. 10TH SUNDAY AFTER TRINITY.

"MORAL advancement, as a natural consequence, destroys the sense of merit, and produces that of sin."

RITUAL—III.

Ritualistic worship is a necessity in the Christian Church.

The simplicity of the Gospel is no argument against us. Christ, we may be sure, was a rigid observer of the laws and rules of the Church to which, as a Jew, He bore a covenant relationship. When eight days old he was circumcised; at the appointed time He was presented in the temple—when Simeon sung *Nunc Dimittis*. At twelve years of age He went up with S. Mary to Jerusalem after the custom of the feast. Later He worships daily in the temple.

Neither in pronouncing the "Woes," nor on any other occasion, does our Lord denounce the sacerdotal caste. Although the priesthood had degenerated, and was soon to be superseded by the priesthood of the newer dispensation, it is about His Father's business that they are the only duly appointed ministers.

We will not now allude to the ritual in Heaven, further than to say that the Book of the Revelation gives us a glimpse of the wonderful ceremonial in that abode of the redeemed, that realm whose first law is *order*.

Since the Ascension of our Lord, ritual has been a live question and has been moving on. S. Paul writing to the Corinthians says: "Let all things be done decently and in order." He bids S. Timothy bring to him the cloke that he left at Troas with Carpus, and the books, but especially the parchments, alluding probably to his Eucharistic vestment, and copies of the Divine Liturgy or other important manuscripts.

We appeal to history and tradition—and as we write the word tradition, we see the smile of incredulity spreading over the faces of some. Holy Scripture is history. Again we call upon S. Paul to confirm us. "Stand fast," says he, "and hold the traditions which ye have been taught, whether by word, or by our epistle (II Thess. II: 15). And further, we read with satisfaction the xxxivth Article of Religion, which says: "Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as he that offendeth against the common order of the Church."

Now we claim that the Ornaments Rubric of the English Prayer Book, not being abrogated by our American Book, but rather upheld and

approved by common authority, in the Preface which states that "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship: or further than local circumstances require,"—lays down for us the Law; and that as that rubric is not merely permissive but mandatory, its observance is binding upon all those who believe in the Catholicity of this Church, and who are bound by the solemn obligation of their sacerdotal oath "so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God; so that they may teach the people committed to their Cure and Charge with all diligence to keep and observe the same." There is an essential connection between doctrine, dogma and ritual, and this connection must carefully be insisted upon; for as has been said, "ritual divorced from truth is of all things the most melancholy: it is worse than the Shadowless Man of the German fictionist, it is the shadow without a substance, and an engine of Satan for the snaring of souls."

We affirm that ritual is necessary in public worship. And surely the clergy whose knowledge of its rules and laws is but meagre, and who for that reason think it a matter of indifference, constantly experience the want of it in their administration of the services of the Church and especially in the Office of the Holy Communion. It is to be regretted that in most of our seminaries not a single direction is given the student who is soon to be ordained, as to the manner of conducting Divine Service. And it is to be hoped that those whose duty it is to teach Liturgies in our schools of learning, will give this matter some attention. Many a priest has come from the Altar where he has for the first time celebrated the Holy Communion, with a feeling of shame and mortification, at his ignorance. He has scorned to read a book of directions, or to give any time to the study of ceremonial, and as a result his handling of divine mysteries has been little short of sacrilegious—certainly not as reverent as it might have been, if a little forethought and attention had been given to the subject. Nothing, we believe, that has to do with the worship of God, can be trivial or beneath our consideration. "Does God care for oxen?" He does, and as much care, yea, more, should be given to the etiquette of His house, as to the trivialities of social custom—

the phantoms of an hour. A man in society would be ostracised were he regardless of some rule of society which was considered *de rigueur*. What of those who presume to enter the presence of God without conformity to rules of long-standing and careful preparation and thought on the part of those who have studied the science of these matters? Let us not theorize or sentimentalize but act. C. M. H.

CATHOLICS, IF YOU PLEASE, NOT ROMANISTS.

We have received a clipping from a newspaper, published several hundred miles from here, the Editor of which has taken umbrage at THE PULPIT OF THE CROSS, charging us with being "as near a proselyter for Roman Catholicism as a Pope can be." This is a grave indictment, and if well founded the Editors of THE PULPIT ought to be branded with the opprobrium of traitors and driven from the sacred ministry as vipers in the bosom of the Church. In reality our design is so far from making converts to Roman Catholicism that THE PULPIT OF THE CROSS is published in fearless championship of the One Cause which will save not only America but the whole world from subjugation to the see of Rome, viz: the true and righteous cause of the Holy Catholic and Apostolic Church. We battle for the triumph of the Catholic Religion emancipated from the Vatican Decrees and the false Dogma of Papal Infallibility, and we confidently anticipate the day when in free America a Church shall issue forth from the present religious chaos of our land in glorious beauty, which shall not be sectarian but one and undivided, not Protestant but Catholic, not Roman but American, and that Church lives already in our midst, it is the Apostolic Church of the English speaking race.

Our Lord likened the Kingdom of God to "leaven, which a woman went and hid in three measures of meal, until the whole was leavened" (S. Luke XIII: 21). Greek Christianity represents the first measure, quickened by the gospel leaven, and to it we are indebted for the New Testament Scriptures and that dogmatic statement of the Catholic Faith, as defined by the six undisputed General Councils. The leaven hid in the second measure of meal is represented by Latin Christianity, and mainly to it we owe the conversion of Western Europe and the preservation of the Catholic Religion during the mid-

dle ages. The third and greatest measure of all, through which the Gospel is going to leaven the whole earth, is the Anglo-Saxon race. The English language and the English religion are to prevail everywhere as the waters cover the sea. To the Catholic Church of England and America is reserved the final and most glorious share in the evangelization of the world, "until the whole is leavened." That is what we believe, and therefore from THE PULPIT OF THE CROSS we preach the Catholic Religion, *not* as defined by the Vatican Council, but as the same hath been received by the American Church. L. T. W.

THE CONFIRMATION RUBRIC.

We trust that the disloyal and unwarranted custom that obtained among some bishops and priests of the Church of inviting *all* who love our Blessed Lord to come to the Altar and partake of His Body and Blood is falling into desuetude.

The Rubric at the end of the Confirmation office is most explicit in its terms, "And there shall none be admitted to the Holy Communion, until such time as he be confirmed or be ready and desirous to be confirmed."

Confirmation is one of the five lesser sacraments or rites of the Church, and according to the use of the whole of western Christendom, is a sacrament that can only be administered by a bishop. So that any service of laying-on-of-hands, whether by a Lutheran minister or any other unauthorized person, is invalid and cannot be recognized in our Communion.

No bishop or priest can transcend the law of the Church where that law is explicitly stated. Confirmation is one of our first principles, and has been placed by the Church as a safeguard against the profanation of the Sacrament of the Altar by those who would receive it "not discerning the Lord's Body."

Confirmation is one of the essentials as to which there must be unity; and no setting aside of the necessity of this requirement is permissible as an act of private judgment, on the part of bishop or priest. It may gain for the missionary bishop a certain popularity and reputation for liberality in his views, if he extends this invitation to the Blessed Sacrament to all who love the Lord; and his laxity may bring much money into the funds of his needy diocese. But the sacrifice or surrender of one sin-

gle principle of our discipline or faith is an irreparable mischief. And so, too, is the priest disloyal who exceeds the authority given him by the Church whose doctrine he is sworn to uphold, by letting down the bars which were put there for him, to protect the Church from just such ill-advised action.

If a man will not be confirmed then he may not be admitted to the Holy Communion. No man is a Christian until he is baptized and no Christian even, can properly be admitted to a Christian's highest privilege, a participation in the Holy Mysteries, until he has been confirmed or is ready and desirous to be confirmed. We do not hesitate to say that a direct violation of the ordination vow is incurred whenever a person is admitted to the Holy Communion who does not come within the requirements of this rubric.

No fair-minded person should desire to receive the Blessed Sacrament until he is confirmed.

Wheatley, in his annotation on this rubric says: "This is exactly conformable to the practice of the primitive Church, which always ordered that Confirmation should precede the Eucharist, except there was extraordinary cause to the contrary: such as was the case of clinic baptism, of the absence of a bishop, or the like; in which cases the Eucharist is allowed before Confirmation. The like provision (as I have already observed) is made by our own provincial Constitutions, as well as the rubric which is now before us, which admit none to communicate, unless in danger of death, but such as are confirmed, or at least have a reasonable impediment for not being confirmed. And the glossary allows no impediment to be reasonable, but the want of a bishop near the place." He further mentions as by the laws of the Church disabled from communicating "such as are of course all schismatics, to whom no Minister, when he celebrateth the Communion, is wittingly to administer the same, under pain of suspension." (Here he is quoting Canon xxvii). It was once even required that the Minister should refuse to communicate strangers from other parishes, he was to "forbid and to remit such home to their own parish churches and ministers, there to receive the Communion with the rest of their neighbors" (Canon xxviii). "This Rubric," says the Rev. F. E. Warren, "embodies the rule of both the primitive and mediæval Church."

C. M. H.

QUESTION BOX.

14. What is the meaning of the Elevation of the Host; and why is the bell or gong rung?

In some churches a bell is sounded at the Sanctus, at the Consecration, and at the Elevation (or lifting up in offering before God) of the Host or Victim at the conclusion of the canon or prayer of consecration. The hymn "*O Salutaris Hostia*" (O Saving Victim) is to be found in the new Hymnal. The bell is rung to accentuate the more solemn parts of the service, to call the attention of the people to them, and (in the prayer of consecration) to remind them that they are to worship and adore our Lord present in the Sacrament of the Altar. The Elevation of the Host is not contrary to Scripture nor is it a violation of Article XXVIII, which contains merely a statement of fact. With regard to this John Keble says: "Such ceremonies may be, and are, omitted without breaking our Lord's enactment touching the Eucharist. The Church might leave them out and yet leave the whole of His institution untouched. So much is really the whole amount of the prohibition, as far as the sentence is concerned." "O come, let us worship and fall down, and kneel before the Lord our Maker."

15. Can you give any statistics about the Baptist denomination?

We quote the following from *Our Visitor*: "A Baptist Minister shows by statistics that from 1870 to 1892 the Baptists increased 36 per cent., while the Episcopalians in the same years increased 141 per cent. He attributes the rapid increase of the latter to the fact that they believe that theirs is 'The Church,' and that they have the 'Courage of their Convictions.' We might add that it is the Divine power of the Church, manifested in the faith of her members, that attracts so many to her."

16. Please explain why candles are burnt on the Altar and at funerals.

Candles are lit on the Altar to beautify the Throne of God. They always symbolize our Lord who is the Light of the world. They are placed in two groups to remind us of the two-fold nature of Christ—divine and human. When six large candles are burnt we are reminded of the passage in Revelation 1: 12, 13. The minimum required by the Ornaments Rubric is two lights, and no Altar is properly furnished without these, which are commonly called Eucharistic Lights. Two lights only are

used at Low Mass, except at a pontifical Mass when four are used. When lit at Mass they always signify the special Presence of our Lord in the Blessed Sacrament.

At Burials four or six tall candles of yellow wax should be placed around the coffin. This use is undoubtedly primitive. They symbolize the mystery of the Resurrection and the immortality of the soul.

17. May we loyally use the *Ave Maria* in our devotions?

Undoubtedly. We subjoin a few verses of Keble's Hymn to the Blessed Virgin, which under the title of "Mother Out of Sight" may be found in some of the older and unexpurgated copies of his poems:

"Mother of God! O, not in vain
We learned of old thy lowly strain.
Fain in thy shadow would we rest,
And kneel with thee, and call thee blest;
With thee would "magnify the Lord,"
And if thou art not here adored,
Yet seek we, day by day, the love and fear
Which bring thee, with all saints, near and more
near.

Henceforth, whom thousand worlds adore,
He calls thee Mother evermore:
Angel nor Saint His face may see
Apart from what He took of thee.
How may we choose but name thy name,
Echoing below their high acclaim
In holy Creeds? Since earthly song and prayer
Must keep faint time to the dread anthem there.

How, but in love on thine own days,
Thou blissful one, upon thee gaze?
Nay every day, each suppliant hour,
Where'er we kneel in aisle or bower,
Thy glories we may greet unblamed,
Nor shun the lay by seraphs framed,
"Hail, Mary, full of grace!" O, welcome sweet,
Which daily in all lands all saints repeat!

Fair greeting, with our matin vows
Paid duly to the enthroned Spouse,
His Church and Bride, here and on high,
Figured in her deep purity,
Who, born of Eve, high mercy won,
To bear and nurse the Eternal Son.
O, awful station, to no seraph given,
On this side touching sin, on the other heaven!

Therefore as kneeling day by day
We to our Father dutious pray,
So unforbidden may we speak
An Ave to Christ's Mother meek:
(As children with "good morrow" come
To elders in some happy home:)
Inviting so the saintly host above
With our unworthiness to pray in love."

C. M. H.

OMISSION IS NOT PROHIBITION.

One of the most eminent of our Bishops in a recent Pastoral to his clergy has the following to say on the use of the "*Gratias Tibi*" and "*Benedictus qui venit*" in the Communion of office. "I greatly grieve to lose the 'Thanks be to Thee, O Christ' after the Gospel but the proposed amendment was rejected by the House of Deputies, was ruled out, and ought not to be allowed. And the interpolation of the '*Benedictus qui venit*' after the prayer of Humble Access is equally wrong. * * And while I am not prepared to accept the sweeping statement that *all* omission is prohibition, it stands to reason, that, when the Church has ruled out a proposal, no individual has a right to rule it in; and that where in the sequence of the Service, one thing follows after another, we have no right to break or interrupt that sequence, because of some fancied or real appropriateness of any words not 'ordered in the book.'" We do not regard the Bishop's argument as at all conclusive and fail utterly to see why we are bound to give up, what we have used so long, simply because the wish of the House of Bishops to incorporate the "*Gratias*" in the text of the Prayer Book was thwarted by the vote of the House of Deputies.

If the Bishop in question, previous to Prayer Book revision, used the "*Gratias*" and the "*Benedictus*" in singing the High Mass at his Cathedral, we cannot see why it is any more unlawful for him to "employ" them now, than it was before. Other Conventions, which have revised the Prayer Book from time to time had the same authority as the last General Convention, and if their omission did not mean prohibition, why should that of the Convention of 1892? Some one has truthfully affirmed "The New Prayer Book has exactly the same authority and weight as the old, no more, no less." If it was allowable to use the "*Gratias*," the "*Benedictus qui venit*" and the "*Agnus Dei*" under the old Prayer Book regime it is just as allowable under the new, for as far as such use is concerned the rubrics have not been altered an iota. What propositions and amendments the "House of Deputies" saw fit to reject have no binding authority one way or the other on the Church at large; we accept as of lawful obligation only such alterations and additions as were actually passed and incorporated in the Standard Prayer Book. Because for instance

the General Convention came very near providing us with a special Collect, Epistle and Gospel, suitable for Requiem Masses, it does not in the slightest degree affect the lawfulness or unlawfulness of using in lieu of such provisions some such selection as that suggested by the Guild of All Souls. No Catholic Churchman feels bound to forego the prayer "May the souls of the faithful through the mercy of God rest in peace," because perchance some committee on Liturgical Revision has deemed it wise to "rule it out" of the Prayer Book. Suppose the House of Bishops had handed down to the House of Deputies a new rubric to the effect that in the Nicene Creed at the words "and was incarnate" every knee should bow, and the same had been "ruled out" by the lower House would it thereby become unlawful and "not to be allowed" for any devout Catholic in the public profession of the Nicene Faith to reverently bend the knee in recognition of the wonderful mystery of God made man? If omission means prohibition then it is plainly unlawful "to break or interrupt the sequence" of the Burial Office by "the interpolation" of a sermon, for the rubrics of the Burial service make no provision whatever for the "few remarks" too often interjected, especially at house funerals.

When under the protecting wing of the Parochial Missions Society a missionary is allowed such wide range of "private liturgical taste" that he may so far amend the Prayer Book as to interpolate its orderly sequence with Moody and Sankey hymns and extemporaneous prayers *ad libitum*, surely it would be most unjust and tyrannical to bind the rectors of parishes so closely to the letter of the text that they may no longer have the privilege of using after the Gospel an ascription of praise to Christ and to sing before the Prayer of Consecration "*Hosanna to the Son of David.*"

Where is our boasted "*Liturgical Enrichment*," if we are to be held so literally to the terms "nominated in the bond" that he is to be held guilty, who does but take "more or less than just a pound of flesh—be it so much as makes it light, or heavy, in the substance or division of the twentieth part of one poor scruple; nay, if the scale do turn but in the estimation of a hair?" Thank God! Loyalty to the Book of Common Prayer means not slavery but freedom.

L. T. W.

S. JOHN'S CHURCH,

WALL STREET.

THE CLERGY:

THE REV. LEWIS T. WATTSON,

RECTOR.

THE REV. CHARLES MERCER HALL,

PRIEST-ASSISTANT.

THE RECTORY, 19 GREEN STREET.

SERVICES, ETC.

SUNDAYS: Low Mass, 7:30 A. M.; and on 1ST, 3D and 5TH SUNDAYS, High Celebration, 10:30; Matins, 1ST, 3D and 5TH SUNDAYS, 9:45. 2D and 4TH at 10:30 A. M.; Sunday School, 2:00 P. M.; Evensong and Sermon, 7:45 P. M.

WEEK DAYS: The Holy Communion daily, except Thursday, 7:30 A. M., on THURSDAYS, 10:00 A. M.; Matins daily, 9 A. M. The Litany on WEDNESDAYS and FRIDAYS. Evensong daily, 5:00, except Fridays, 7:45.

FAST DAYS: All the FRIDAYS in the year, except Christmas Day; the Rogation Days, the Ember Days and all Vigils.

HOLY Baptism will be administered in Church on any day at Matins or Evensong, upon notice being given to the Rector.

CONFESSIONS will be heard on Saturdays after Matins or Evensong, and at other times by appointment.

THE WOMAN'S EXCHANGE, Ridenour Building, No. 23 Wall St., is open daily. Every Saturday afternoon and evening refreshments are served in the rooms. Any woman, whether living in Kingston or elsewhere, may become a consignor by the payment of an annual fee of \$2.00, and any articles of woman's manufacture can be placed on sale, subject to the approval of the superintendent or standing committee. A commission of ten per cent. is charged on all sales and the balance of the profit goes to the person making the consignment. All communications should be addressed to Mrs. Josephine Kiersted, Woman's Exchange, 23 Wall St.

CONFIRMATION will be administered, it is hoped, on July 25th. The Rector gives instructions in church every Sunday evening at seven o'clock.

IT is time we had the New Hymnal. Will those, who received the offertory envelopes for the New Hymnal please enclose some reasonable amount and place in the offertory next Sunday. Over fifty dollars has already been contributed. One Hundred is needed.

REQUIESCAT IN PACE.

Entered into Rest Eternal, June 4th, 1894, Harry Cameron Hutton, Aged 21 years. At his own request he was admitted into the Church by Holy Baptism on May 7th and on the following Friday he received the Blessed Sacrament of the Lord's Body and Blood. During his long illness he displayed a firm and steadfast faith and his last words on earth were a request to his mother to pray for him.

For all the Saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever bless'd.

Thou wast their rock, their fortress, and their might
Thou, Lord, their Captain in the well fought fight;
Thou in the darkness drear, the Lord of light.

O blest communion, fellowship divine!
We feebly struggle, they in glory shine
Yet all are one in Thee, for all are Thine.

Alleluia.

A DOUBLE WEDDING.

ON Wednesday, June 6th at 10:30 A. M., the residence of Mrs. Mary Roy on Cedar Street, was the scene of an unusually happy event when the Rector of S. John's united in holy matrimony at the same time Mrs. Roy herself to Mr. Levi Green, and her bosom friend, Miss Grace Van Gaasbeck to Mr. Delavirn DuBois. A pleasant wedding breakfast followed. The Rector taking his departure before the bridal party, was being driven slowly from the door when a woman issuing from a neighboring house, rushed into the middle of the street and hurled a canister of rice in at the window of the coupe. It is needless to explain that this was a case of *mis-taken identity*.

ON Monday evening of the same week at 7 o'clock the Rector officiated at the marriage of Frederick B. Kraft and Miss Carrie B. York. It is not often our pleasant duty to launch three matrimonial barks in such rapid succession.

"THERE are many who, as Marion Crawford says, possess a true talent in the ready power of assimilating knowledge by a process of intuition that escapes methodical learners."

"ALL true opinions are living, and show their life by being capable of nourishment, therefore of change. But their change is that of a tree, not of a cloud."

MISSION CHURCH OF THE HOLY CROSS,
PINE GROVE AVENUE, NEAR BROADWAY.
THE REV. CHARLES MERCER HALL,
PRIEST-IN-CHARGE.

SERVICES, GUILD MEETINGS, ETC.

ON SUNDAYS: Mass, 7:30 A. M.; Vespers and Sermon, 4:15; Sunday School, 3:15 P. M.

ON WEEK-DAYS: Mass daily, 7:30 A. M.; Evensong. MONDAYS, WEDNESDAYS and SATURDAYS, 7:45 P. M.

THE DAUGHTERS OF THE KING meet weekly as announced.

THE KNIGHTS OF TEMPERANCE have adjourned for the Summer.

THE GUILD OF THE IRON CROSS (Senior) and (Junior, for boys between ten and sixteen), has adjourned for the Summer.

CHOIR REHEARSAL, on SATURDAY NIGHT after service.

HOLY Baptism will be administered in Church on any Sunday or Holy Day, upon notice being given to the clergy.

CONFESSIONS will be heard on Saturdays after Evensong, and at other times by appointment.

S. JAMES' Day, July 25th, will be the 3rd Anniversary of the Laying of the Corner Stone of the Church of the Holy Cross. We ask every one in any way connected with the Holy Cross to join with us in making it the most memorable day in its history. In order that every communicant belonging to the Mission Church may communicate on that day there will be two early masses, the 1st at 6 o'clock, the 2nd at 7:30. At half past ten there will be a choral Celebration of the Holy Communion with sermon, and in the evening the religious festivities of the day will be brought to a close by Vespers, Confirmation and Sermon by the visiting Bishop. Our own Diocesan, Bishop Potter expects to be absent from his Diocese in July and with his consent we have invited Bishop Grafton of the Diocese of Fond du Lac to come and help us make S. James' Day a red letter festival in the Calendar of the Church of the Holy Cross. Confirmation Instructions every Wednesday night.

"There is a bitter epigram—bitter but seemingly true—that more evil is done in the world by weak men than by wicked men."

PONTIFICAL.

We believe in calling a spade a spade. Furthermore, we always esteem it a privilege to explain the why and the wherefore, when anything we say or do is not perfectly clear to those who hear or see. It is natural that the restoration of certain practices unfortunately allowed to fall into disuse, and of terms which for this reason, have become unfamiliar to nineteenth century ears, should at the *fin de siècle*, cause some innocent remark.

The Latin word *pontifex* signifies a chief or high priest or pontiff. The *pontifices*, we are told, were first established by Numa, and were originally four patricians, to whom subsequently, four plebeians were added. Later their number was increased by Sylla to fifteen, and was divided into *majores* and *minores*, forming together one college, the head of which was called *pontifex maximus* and who was the supreme judge in religious matters. *Pontifex* is synonymous with *sacerdos* which was a term applied generally to all of superior rank who were consecrated to divine worship. Thus all *pontifices* are *sacerdotes*, but all *sacerdotes* are not pontifices.

The Anglican ritual, says W. Palmer "resembles that of the Eastern Church, in the circumstance of combining" all the offices of the Church in one volume. The Pontificale contained those only which a Bishop could perform. Prior to the printing of the first English Book of Common Prayer in 1549, nearly every diocese had its own use, *e. g.*, there was the celebrated Sarum Use, another of York, Lincoln, Winchester, Cambridge, Bangor, etc. But since that time the Pontificale has been included in the Common Prayer Book, *e. g.*, the Confirmation Office, the Ordinal, etc.

So a Pontifical Mass is merely a Mass celebrated by a bishop who is the chief priest of his diocese. Any other office at which a bishop officiates is rightly termed pontifical, *e. g.*, Pontifical Vespers.

A WORD from the Diocese of Springfield: Your courageous little paper has just reached me; please accept my thanks. I like its thoroughly *Catholic* tone and only wish that all our Church papers had the stamina to defend the *Holy Catholic and Apostolic Church* with as much firmness as THE PULPIT OF THE CROSS.

Gratefully yours,

June 16, 1894.

* * *

The Pulpit of the Cross.

VOL. I.

KINGSTON, N. Y., AUGUST 1, 1894.

No. 4.

THE CHURCH OF ENGLAND WAS NOT FOUNDED BY HENRY THE EIGHTH.

There is a popular fallacy that King Henry the Eighth founded the Church of England. In keeping this fiction alive and afloat Roman Catholics and Dissenters have joined hands, so that they have persuaded many members of the Church herself to believe so monstrous a slander. In this, however, as in everything else, the truth is mightier than calumny and in the end will certainly prevail. Anyone who will take the trouble to read an authentic history of the Church of England cannot fail to be convinced that the English Church has had a continuous existence from the time of the first planting of Christianity and is of Apostolic origin. A brief historical statement is necessary to show clearly the absurdity of the common report that Henry the Eighth founded the Mother Church of England and is therefore the grandfather of the American Church.

It is probable that S. Paul in his missionary travels visited Britain and himself laid the foundation of the Church in the British Isles. Certain it is that in Apostolic times occurred the first establishment of Christianity in England. Tertullian, one of the earliest Christian writers, tells us, for instance, that Christianity flourished among the Britons "in places which had never been approached by the Romans." In the fifth century England was overrun by the heathen Angles and Saxons and the native Christians were either slain in battle or driven back into Cornwall and Wales. Nevertheless the Catholic Church of Britian, which had sent its Bishops to the councils of Arles and Sardica a hundred years before and given Aaron and Julius and Alban to die in the Diocletian persecution, was not stamped out by the Anglo-Saxon invasion; driven to take refuge for a time in the dens and caves of the mountains, it was destined with the aid of Roman Missionaries to conquer the worshippers of Odin and Thor. S. Augustine and a band of monks, sent by Gregory I, came to England in the year 597. They were received at the court of Ethelbert King of Kent; who became in consequence a Christian and was

baptized in company with ten thousand Kentish men on Christmas Day. Gradually by the combined efforts of the native missionaries and those sent from Rome the entire island was once more subjugated to the cross of Christ and the early British Church was merged into the organic life of what is known in history as the Church of England. The Bishop of Rome having sent Augustine and his band of monks to England was naturally regarded by the English Christians with a great deal of regard and even veneration, and the successors of the sainted Pope Gregory were not backward in making the most of their opportunities. As the centuries wore on the power of the popes was felt in England more and more, not merely in ecclesiastical matters, but they claimed also the right to set up and depose kings. At length the interference of the papal court in both the church and state affairs of England became so obnoxious to king and people that it only needed the proper opportunity for the Church of England to shake herself free from the grasp of the Bishop of Rome altogether. In the providence of almighty God that opportunity came in the reign of Henry VIII. The famous divorce case of Henry vs. Catharine of Aragon resulted in an absolute breach between Rome and England. The action taken by the ecclesiastical authorities of the Church of England was briefly this, instead of upholding the Pope in his claims of supremacy they stood out loyally for home government, and the archbishops, bishops and priests in convocation assembled, voted almost to a man that the Bishop of Rome had by divine right no more authority in England than any other foreign bishop. Whereupon the English Church supported by the power of the king repudiated the supremacy of the Pope of Rome and declared herself free from foreign domination. It was indeed the strong hand of Henry VIII. which wrenched the papal yoke from off the neck of the Church of England, but he did not destroy the old Church and found a new one in so doing—a fungus growth was thereby lopped from the body ecclesiastical, but the Church's organic life survived the sur-

gical operations not only of Henry the Eighth but likewise the severe knifings, which she received at the hands of Edward VI, Queens Mary and Elizabeth, the Puritan Cromwell and the Dutch Reformed William of Orange. In spite of all the vicissitudes of the last four hundred years the Church of England still lives on, the same Church in every essential particular as in the days of Thomas a' Becket, Stephen Langton, Theodore and Augustine.

Let us suppose for the sake of illustration a parallel case with that of the Church of England. By the combined labors of English and American missionaries the foundations of the Catholic Church of Japan are now being laid. Suppose that in the course of the next thousand years the influence of the Archbishop of Canterbury should be felt more and more in the government and control of the Japanese Church, until at length the English Primate should claim not only the absolute supremacy in the ecclesiastical affairs of Japan, but in civil matters as well. Then suppose a king like Henry VIII. should arise and quarrel with the Pope of Canterbury, and under his protection the long suffering Church of Japan should forever shake herself free from the usurpations of a foreign pontiff and at the same time correct certain minor abuses in doctrine and worship, surely it could not be justly asserted that the king in whose reign this reformation was brought to pass had founded a new Church, when as a matter of fact he had only liberated the old. Because, therefore, Henry VIII. in a measure restored to the Church of England her ancient liberties and inaugurated the Anglican Reformation it is indeed strange logic to argue that he founded a church, which proudly traces her lineage back of Henry himself through fifteen centuries of continuous history to the fountain source of Apostolic life.

We quote in conclusion that princely champion of Catholicism, Bishop Seymour, of the Diocese of Springfield:

"The Church of England continued on in her unbroken organic life through the reigns of Henry VIII., Edward VI., Mary, and Elizabeth and so passes on to our time and to us. Cranmer succeeded Warham in the See of Canterbury and Pole was not placed in Cranmer's seat until Cranmer was dead, and Parker succeeded Pole.

"During all this time there was but one Church in England which included *all* who acknowl-

edged the Catholic Faith. There were what may be called different schools or tendencies in the bosom of the Church which struggled for the supremacy. During Edward the VI.'s reign the Protestant school was in the ascendent, during Mary's reign the Italian school, or those who were devoted to a foreign jurisdiction, gained the victory, when Elizabeth came to the throne the final settlement was made and the school which stood for the Pope and Mediævalism was, as it proved, finally suppressed, and the Church resting upon her national basis included all who acknowledged the Catholic Faith until the twelfth year of that reign. Let it ever be remembered that in 1570 the Pope, Pius V., was the author of a schism in the Catholic Body in England by ordering by his bull those who were willing to acknowledge his obedience to leave the jurisdiction of their bishops and the altars of their Church and set up a separate and schismatical church in immediate dependence upon himself, a foreign Bishop. Henceforth, and now, the Roman Catholic Church in England is a schismatical body and is justly and accurately defined as the 'Italian Mission.'

"The Pope is the founder of this, if his friends choose so to term it, "the Roman Catholic Church in England," in 1570, which broke away from the true Catholic Church of England, which was planted in Apostolic times and comes down without break or interruption in all lines of organic continuity from the beginning to the present time."

L. T. W.

THE CATHOLIC REVIVAL.

During the seventeenth and eighteenth centuries, our branch of the Church of God—Anglican we love to call it—seemed nearly to "fall on sleep." When Cromwell's Commonwealth usurped the royal authority in England, we are told that eight thousand of the clergy were expelled from their livings and their places filled with Presbyterian, Baptist and Congregational ministers. Many of these priests thus expelled starved to death; some to save themselves from this, became ostlers and servants; the remaining few who were left in their parishes were forbidden, under heavy penalties, to use the Church's prescribed ritual or prayers. At the Restoration, when the ministers who had been intruded into the English livings were required to conform to the order of worship of the English Church, only 1700 of the 8000 refused! So that at the Restoration fully three-fourths of

the clergy were aliens at heart to both doctrine and discipline. William the Third, a Dutch Calvinist, suppressed convocation, and filled up vacant sees with rationalistic latitudinarian bishops. Under the Georges vice stalked abroad. Old traditions and devotion to the Church died with the older clergy. Churches were closed one by one; communions dwindled to three times a year—the indifferent priests begat indifferent people. Hoadly, bishop of Bangor, never visited his dioceses in six years, and when translated to Winchester went there but once in twenty-one years. Watson, bishop of Llandaff, administered the Sacrament of Confirmation in a manner that begat utter contempt for that solemn rite. A Bishop has confirmed 8000 in one day, pronouncing the confirming benediction with uplifted hands over all. Is it not a wonder that the Church survived the wounds from within?

Then came the Evangelical Revival, for which God be praised! for it was the precursor of the Catholic or Tractarian Movement of 1833. All honor to Wesley as he was. Then came Pusey, —saint, doctor and confessor, and Keble, and Newman and Hugh James Rose and a host of great men—great in heart and mind and soul. "*Pro Ecclesia Dei*" became the war-cry. Pusey and the great leaders of the movement were giants in the faith. The authenticity of the Holy Scriptures was defended, sustained and placed on a more irrefragable plane. The Fathers were read, learned, connotated. Alas! that we should now be so timid about the eccentricities of earnestness, and what in our lethargy we are sometimes pleased to call the excesses of enthusiasm. Personal religion was and is the vital part of the revival.

This great Movement, thanks be to God, is still marching on. The victory has not yet been won; but it is gaining ground every day. Protestantism is in reality dying out—it leads logically to infidelity. The only sure thing is the Catholic Religion. That is gaining ground year by year. The final contest will be between Truth and Infidelity—Christ and Antichrist.

In the meanwhile, while we have time, let us "put on the whole armour of God." Let us seek to learn sound doctrine, let us teach it unhesitatingly.

C. M. H.

"Talent is built in solitude—character in the stream of life."

CONFESSION.

In the year 1637 Anthony Sparrow, D. D., then Fellow of Queen's College, Cambridge, and afterwards Lord Bishop of Norwich, preached a notable sermon before the University, "Confession of Sins and the Power of Absolution," from the text I John 1: 9. In it he said some things worthy of repetition. Confession must be with grief and sorrow; it must not be by halves but full and complete. God is an enemy to every sin and will not pardon any if we willingly conceal but one; it must be made with the purpose of amendment in the time to come. True confession implies contrition—a godly sorrow for sin—and so by consequence a purpose of obedience. He that would be sure of pardon, let him seek out a priest, and make his humble confession to him; for God, who alone hath the prime and original right of forgiving sins, hath delegated the priests His judges here on earth, and given them the power of absolution; so that they can, in His name, forgive the sins of those that humbly confess them unto them. But is not this blasphemy? said the Scribes once. Is not this popery? say some with us now. Take the counsel of Job: "Enquire of the former generations; ask the fathers and they shall tell thee." Hear the words of S. Chrysostom: "What is comparable to the power of the priest, to whom Christ hath said, 'Whosoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.' Heaven waits, and expects the priests' sentence here on earth; for the priest sits judge on earth, the Lord follows the servant, and what the servant binds or looses on earth, that the Lord confirms in heaven." Words so clear for the judiciary formal absolution of the priest, as nothing can be said more plain. S. Gregory the Great says: "The apostles and in them all priests, were made God's vicegerents here on earth, in His name to retain and forgive sins, not declaratively only, but judicially. They are the judges of the souls of men, casting the obstinate down to the gates of hell by the fearful power of excommunication, and lifting the penitent into heaven by the blessed power of absolution. And he is no better than a Novation who denies it says S. Ambrose. He then, that assents to the Church of England, or believes the Scriptures, or gives credit to the ancient fathers, cannot deny the priest the power of remitting sins. C. M. H.

The Pulpit of the Cross,

A MONTHLY PUBLICATION DEVOTED TO PREACHING

THE CATHOLIC RELIGION,

AS THE SAME HATH BEEN RECEIVED BY

THE AMERICAN CHURCH.

Rev. LEWIS T. WATSON,
Rev. CHARLES MERCER HALL, } Editors.

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To the Clergy and other Readers: We desire to extend the circulation of THE PULPIT OF THE CROSS far and wide through the Church and we would appreciate the efforts of any in securing subscribers to THE PULPIT as a distinct service to the cause of true and sound religion. We place the subscription price so low, that it may be within the reach of all.



CALENDAR FOR AUGUST.

5. 11TH SUNDAY AFTER TRINITY.
6. The Transfiguration of Christ.
10. S. Lawrence, M.
12. 12TH SUNDAY AFTER TRINITY.
19. 13TH SUNDAY AFTER TRINITY.
24. S. Bartholomew, Apostle.
26. 14TH SUNDAY AFTER TRINITY.
28. S. Augustine of Hippo.
29. Beheading of S. John Baptist.

NAMES.

There is a feeling of strong repugnance on the part of many persons to the use of words which have become unfamiliar to the ears of the past few generations; and to such an extreme has this feeling grown, that to prevent some from falling into further error, we ask the fair consideration of our readers to the following statement of facts:

"In the ancient Church of England, as in all other branches of the Western Church, the Celebration of the Holy Communion, and the Office for its celebration, were designated by the common name of 'Missa,' the true technical meaning of which word is probably the 'Offer-

ing,' and which assumed the form of 'Mass' in the vernacular tongue. 'Missa' is a name of great antiquity, being found in an Epistle of St. Ambrose to his sister Marcellina (AMBR. *Op. ii.*, 853, *Bened. ed.*)" Vide Blunt.

In the Primitive Church this service was generally known as "The Liturgy" from the Greek word *Leitourgia*, a classical word which originally signified the public duties or office of the *Leitourgos*. "In the Septuagint the use of the word was restricted to the public Service of the Sanctuary. In the Primitive Church 'The Liturgy' meant both the Office and the Rite itself. Inexact writers sometimes designate the whole of the offices used in Divine Service by the name of 'The Liturgy.'"

The term "Mass" was, we may say without fear of contradiction, never an exclusively Roman designation. In the much vaunted Sarum Use we find both the Ordinary (such parts of the service prior to the Canon or Prayer of Consecration) and the Canon of the Mass, and in the rubrics the word Mass is used throughout. The books belonging to the various dioceses in which there was a "Use," containing this Office, were called *Missales*, Missals, or Mass-Books. That of Salisbury went through at least seven editions 1492-1554.

In the Primitive Church but one Mass was said in a day, and that at midnight or early in the morning. In times of persecution the Blessed Sacrament was commonly reserved, and carried to the faithful who, for various reasons, could not attend. By this means the people began to communicate apart from the Sacrifice. In the Eastern Church the Liturgy is, we believe, still said but once on the Lord's day, with all the ritual appliances that may be had. But in the Western Church—Latin and English—circumstances led to the postponement of the principal or High Mass to a later hour than could be conveniently attended by fasting communicants, so the Low Mass or Early Celebration was devised to enable weakly communicants to break their fast at an earlier hour, and for the convenience of those who could not attend the principal Mass. Hence arose the distinction between the early Mass for communicants and the late Mass for worship, although that this was not the first intention of the Church may be gathered, says Dr. Neale, "from her expressed wish, recorded in the Council of Trent, that 'some'—sufficiently devoted to share the priest's

protracted fast—might be found to communicate at every Mass."

Low Mass and High Mass have then been sufficiently described and the point has been made that the terminology is as Anglican as it is Roman. The First Prayer Book of Edward VI. gave formal sanction to the use of the term "Mass" in the reformed Church of England.

Missa Pontificalis or Pontifical Mass is the Mass said by a bishop. *Missa solitaria*—private or solitary Mass—without server or congregation, is absolutely prohibited by canon law and is practically unknown in our branch of the Church. The *Mass of the Presanctified*, also provided for in the Sarum Use, consists of the Communion Office without the consecration, the communion being made with the Blessed Sacrament consecrated on Maundy Thursday and reserved until Good Friday.

Other names more or less familiar are "The Divine Liturgy," "The Lord's Supper," "The Holy Eucharist," "The Holy Sacrifice," "The Holy Communion," "The Holy Mysteries," etc.

C. M. H.

INCENSE.

How strange that there should exist among English and American Churchmen such strong and deep rooted prejudice against the use of incense in Divine Worship. What right have we to dislike and oppose anything which is well pleasing to God? After a careful study of the subject we are convinced that the use of incense is of Divine authority and that the layman, priest or bishop, who resists its general re-establishment in the Anglican communion is of a truth fighting against God. We ask our readers to weigh carefully the facts concerning incense on which this conclusion is based. Our first appeal is to Holy Scripture. That God authorized and strictly commanded the use of incense in the Jewish Church there can be no question. God instructed Moses even to the minute details of its manufacture and ordered that whosoever should presume to use it except those duly authorized should be cut off from Israel (Ex. xxx: 37). The employment of incense in the worship of the Tabernacle and Temple was enjoined upon Aaron and his successors under the penalty of death (Levit. xvi: 12). It was the presumptuous and unlawful handling of incense that caused the earth to open her mouth and swallow up Korah, Dathan

and Abiram and leprosy to smite King Uzziah in the heyday of his power. Nor is the use of incense confined to the Old Testament, we encounter it on the very threshold of the New. It was when Zacharias went into the Temple for the express purpose "to burn incense" and "the whole multitude were praying without at the time of incense" that "there appeared unto him an angel of the Lord standing at the right side of the altar of incense" (S. Luke i: 9). David had long ago foretold that "the kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts" (Ps. LXXII: 10). In fulfillment of this prophecy the kings or "wise men" brought incense to the infant Jesus and offered it in worship at his cradle. If God led the official representatives of the Gentiles by a miraculous star from the far East to offer incense to Christ, as a Babe, must we not conclude that it is still most pleasing to the Almighty Father that at every Christian altar among the Gentiles incense should be offered in worship to Christ now seated at the Right Hand of Glory? We know that our Blessed Lord, while on earth, attended constantly upon the Temple services, where incense was offered every day, and can we doubt that He approved of its use? S. John, while an exile on lonely Patmos, was vouchsafed glorious visions of heaven, and to him we are indebted for the knowledge that incense constitutes an essential part of the ritual worship even of heaven itself. For instance in Rev. v: 8 we read: "Four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours (*i. e.*, incense), which are the prayers of saints." And again, "Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar, which was before the throne. And the smoke of the incense, which came with the prayers of the Saints, ascended up before God out of the angel's hand." (Rev. viii: 3, 4). Thus it is not only the Scriptures of the Old Testament which proclaim God's institution and approval of incense, but the Gospel Dispensation of our Lord Jesus Christ begins and ends with incense. So much for Holy Scripture. Our second appeal is to the authority of the Catholic Church as attested by the use of incense everywhere, in all ages, and by all. The proof of the use of incense in the Christian Church both East and West from the

earliest times is overwhelming. The Apostolic canons mention "incense in the time of the oblation" (*i. e.*, Holy Communion). Hippolytus Portuensis in the 2nd century fortells how the Church shall mourn, "because her oblation and incense are not duly performed." S. Ambrose, who lived about 360 A. D., speaking of the angel's appearance to Zecharias, says: "I wish the angel may stand by *us*, when *we* incense the Altar and offer *our* sacrifice." But the best witnesses we have of the use of incense in the primitive Church are the ancient liturgies, copies of which are still preserved; we have personally examined in the original Greek the liturgies of S. Mark, Saint James, S. Chrysostom and S. Basil and find not only rubrical directions about when and how the incense is to be used but appropriate prayers asking God to accept "the incense for a sweet smelling savor." The ancient Liturgy of Sarum, which was the one most generally used in the English Church for centuries before the Reformation, contains many directions concerning incense. One rubric will suffice for an example of the rest. "Then the deacon, handing him the censer * * the priest incenses the midst and either side of the Altar * * then the deacon incenses the priest."

Put two and two together, please, and consider! God commanded, saying: "Aaron shall burn incense that he die not." The same God speaking through the Prophet Malachi told of the time when His Name shall be great among the Gentiles, "*and in every place*," He said, "*incense shall be offered unto My Name and a Pure Offering*." For fifteen hundred years, or until Luther and Calvin arose, we find the Christian Church throughout the world offering incense unto God in connection with the Holy Communion, which is the Christian's Pure Offering. Was this an accidental coincidence or did it so come to pass through the guidance of the Holy Ghost? If Catholic consent and the promise of our Lord to the Apostles means anything it certainly must mean that the latter conclusion is the right one. We can very well understand why Protestants, who have no priesthood and consequently no Altar whereat to offer incense and the Pure Offering, should have relegated censers, candles and vestments alike to the moles and bats. But how Churchmen who have both priest and Altar can so ignore the Word of God and the tradition of the Church as to oppose and reject incense is, we confess, an unac-

countable mystery. The very Book of Common Prayer will rise up in judgment with this generation and condemn it, for it places before our eyes twice every day the prophecy of Malachi, above referred to, and to make the absence of incense from our churches all the more inexcusable and grotesque there has been inserted at the last revision the petition of the Psalmist: "Let my prayer be set forth in Thy sight as the incense and let the lifting up of my hands be an evening sacrifice."

God be praised, that the light of Catholic witness has never wholly disappeared from the Anglican Church even in the darkest hour of Puritan supremacy, and at the present day we rejoice to know that altars where incense is offered grow in number more and more.

Whereas ten years ago The Tourist's Church Guide reported only twenty-two churches throughout the Anglican communion where incense was used there are now two hundred and fifty, so that at the same ratio of increase there will be fifteen hundred churches using incense in the year 1900. In ten years time we prophesy that the use of incense will be as common as altar lights are now. May the Lord hasten the time, when it shall be true of the Whole Anglican Communion, as it is already of the Latin and Greek Communions, that in every place incense is offered unto God with the Pure Oblation.

L. T. W.

THE RESERVATION OF THE BLESSED SACRAMENT.

Through both the secular and religious press the whole Church has been made familiar with the Bishop of Maryland's last Convention Address. *The Churchman*, for instance, not only published the text of the same in full, but preceded its publication by a long editorial giving to the Bishop's utterance its own emphatic endorsement. Much that the address contains concerns not the Diocese of Maryland alone but the entire Church. In justice to certain priests, and even bishops, who therein by implication are condemned as "despising dominion" and promoting "anarchy," THE PULPIT desires to fairly state the other side of a practice against which the Bishop levels his heaviest ordinance, viz: "The Reservation of the Blessed Sacrament for the Sick."

This article is not intended to uphold or condemn the action of any priest in reserving

the Sacrament contrary to the express command of his Ordinary. It is neither within our purpose or province to discuss how far the Maryland clergy are bound to submit to the "godly judgments" of their Bishop and "with a glad mind and will" follow his "godly admonitions." That is for them to decide, not for us; but it is in accordance with both the purpose and province of THE PULPIT to do battle for the Church against all those who would compromise her Catholic Standing by interpreting the rubrics of the Prayer Book contrary to Catholic usage.

The Rev. Dr. Henry R. Percival's tractate, entitled "The Reservation of the Blessed Sacrament," shows most conclusively that the Church in no wise condemns but rather contemplates reservation and we can hardly do better than reproduce in condensed form his masterly argument. Those desiring to go more thoroughly into the study of the whole subject are referred to J. W. Kempe's work on Reservation.

First of all Dr. Percival shows beyond a peradventure that the practice of reserving the Blessed Sacrament is primitive and universal. He makes the following statement and proves it by a long array of authorities. "There never was any point of time, nor any part of the Church, so far as history shows, between A. D. 140, and A. D. 1552, in which the reservation of the Blessed Sacrament has not been the unvarying use of the whole Church of God, except only in the Church of England for the last three hundred years." It being established as a fact beyond dispute that the Blessed Sacrament has been reserved in the Churches of Christendom from the earliest ages, he uses the *a priori* argument that the Anglican Church could not have intended to prohibit the primitive practice of reservation, because she constantly "appeals to this very antiquity as a paramount authority." He then proceeds in the light of history to examine the rubric at the end of the Communion Service, upon which rests the whole weight of Bishop Paret's argument. It reads as follows: "And if any of the consecrated bread and wine remain after the communion it shall not be carried out of the Church; but the minister and other communicants shall, immediately after the Blessing, reverently eat and drink the same."

Undoubtedly the strict letter of this rubric forbids reservation, but Dr. Percival reminds us "of that universally recognized principle that a

law must be interpreted in accordance with the known intention of the legislature, even though the wording of the enactment may seem to imply the contrary of that intention." The history of the rubric makes most plain, what was the intention of the Savoy divines, who inserted it in the revision of 1662. "The great Rebellion was just ended. King Charles the Second had been restored to the throne, and with the King the Church had returned to power; the bishops again took possession of their sees and again the Book of Common Prayer was put into public use. But while this is true, we must not forget that many of the benefices, in fact the vast majority of them, were held by Puritans who merely conformed outwardly to a certain extent, but were in heart, and often in practice, hostile to the Church in her teaching. These men with one consent denied the Church's doctrine of the Holy Sacrament . . . It is not (therefore) to be wondered at that where there happened to be any considerable quantity of the Blessed Sacrament left over, it should have been "carried out of the Church," and, as opportunity offered, used at the Curate's table, no distinction being discerned between bread and the Lord's Body. The Savoy divines, then, found the Church in this extraordinary position, being supplied by an unbelieving and time-serving clergy, who . . . were committing the most horrible sacrilege. In view, then, of these facts, the meaning of the rubric becomes quite clear. . . . It provides that if there be too much of the Sacrament for the communion, it shall 'not be carried out of the Church' to the Curate's house and be used as common bread and wine at his table, but shall be received after the blessing." To show that this is not a private interpretation of his own Dr. Percival then quotes Bishop Cosin, who gives as his express reason for the insertion of the rubric that "some curates had taken all that remained of the consecrated Bread and Wine home to their houses and there ate and drank the same with other common meats."

Therefore as we are in duty bound to interpret the word "Catholic" in the Apostles' and Nicene Creeds, not according to the Latitudinarian and Protestant sense but in the sense of the Apostolic and Nicene Fathers, so we ought to interpret the rubric after the Communion Service as meaning just what the Savoy divines intended it to mean, and not as forbidding a Catholic practice of which we have positive

knowledge Bishop Cosin and his colleagues highly approved. For American Churchmen the argument on behalf of a Catholic interpretation of the rubric in question does not end here. History comes to our support again. Dr. Percival goes on: "In the Scotch Prayer Book there is found a note providing for the reservation of the Sacrament for the sick, and declaring that such reservation is in accordance with the well known ancient custom of the Church. In one at least of the Scotch Cathedrals there is a perpetual reservation for this purpose. This matter of reservation was one of the points on which the Non-jurors were particularly strong. When, then, Bishop Seabury made his "Concordat" with the Church of Scotland at the time of his consecration, this reservation for the sick was one of the things which he agreed to endeavor to introduce into America. How generally such reservation was practiced in his diocese during his episcopate, I do not know, but I am told that the late Dr. Seabury, from his chair in the General Theological Seminary, declared that he had often heard his father say that the words "and all others" in the Prayer of Consecration, had been introduced for this express purpose, to provide for reservation for the sick in the American Church and should be interpreted as meaning "that we [now in this Church] and all others, who shall hereafter be partakers of this Holy Communion [when we have carried it to them] may worthily receive, etc."

In conclusion, we express the fervent hope that Bishop Paret's rigid insistence on the *strict letter* of the rubric will result in the *spirit* and *intention* of it being more zealously carried out, not only by the clergy of Maryland but the whole Church. Let the stress be laid on the word *reverently*. How can either bishop or priest reverently consume the elements after any Celebration high or low without the use of ablutions, or the careful cleansing of the sacred vessels with wine and water and drying them with a napkin specially provided for this purpose? Without the use of proper ablutions, even the Bishop of Maryland cannot obey the letter of the rubric, for unless he cleanses the chalice and paten some of the consecrated Bread and Wine will most assuredly remain to be carried out afterwards, either by the sexton or some other irresponsible person.

The late Bishop Horatio Potter told his colleagues on the Episcopal bench, thirty years

ago "that they might as well try to keep down the rising tide of the Atlantic Ocean with a broom, as to stop the movement for increasing the glory and the beauty of the public worship of the Church." (Life of Bp. Hopkins, p. 380.) The Reserved Sacrament, incense and a few other usages prohibited in the Diocese of Maryland are coming in on the rising tide and it will take a great many brooms to sweep them back.

L. T. W.

QUESTION BOX.

18. Do the dead see us; and do they know what we are doing?

See Hebrews XII: 1. They probably see and know only such things as please God to permit them.

19. Do you think God forgives those who take their own life?

It would seem as if the Church did not think so, as it is forbidden to read the Burial Service for "unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves." But an exception is made, when insanity can fairly be given as an excuse for such a dreadful deed.

20. Is it right to attend Mass without receiving the Communion?

"Non-communicating attendance is not designed as a substitute for frequent Communion, but as a substitute for staying home from the highest act of the Church's worship when one is not expecting to communicate. Receive Holy Communion regularly; once a month at least, and oftener if you can. Prepare to receive the divine gift by a careful repentance during the week preceding each Communion. Between your stated times for receiving Holy Communion, you should attend Mass as often as possible, especially on Sundays and on your own personal anniversaries. It is not that you should receive less, but that you should attend more."

THE worship of the Church, both East and West, has always been liturgical, and a liturgy implies a ritual. History proves that the worship of the Church of God in all its epochs—Jewish, Apostolic, Primitive, Mediæval and Modern—has been ritualistic.

Ritual is the adjunct of Catholic Belief. Faith must come first, but as "faith without works is dead," so the Catholic Faith without ritualistic expression can be but imperfectly held.

S. JOHN'S CHURCH,

WALL STREET.

THE CLERGY:

THE REV. LEWIS T. WATTSON,

RECTOR.

THE REV. CHARLES MERCER HALL,

PRIEST-ASSISTANT.

THE RECTORY, 19 GREEN STREET.

SERVICES, ETC.

SUNDAYS: Low Mass, 7:30 A. M.; and on 1ST, 3D and 5TH SUNDAYS, Choral Mass, 10:30; Matins, 1ST, 3D and 5TH SUNDAYS, 9:45, 2D and 4TH at 10:30 A. M.; Sunday School, 2:00 P. M.; Evensong and Sermon, 7:30 P. M.

WEEK DAYS: Mass said daily at 7:30 A. M., except Thursdays, when the celebration is at 10:00 o'clock A. M.; Matins daily, 9 A. M. The Litany on WEDNESDAYS and FRIDAYS. Evensong daily, 5:00, except Fridays, 7:45.

HOLY Baptism will be administered in Church on any day at Matins or Evensong, upon notice being given to the Rector.

CONFESSIONS will be heard on Saturdays after Matins or Evensong, and at other times by appointment.

BAPTIZED.

Infants: Eugene Geoffrey Stephen Michaux; Sponsors—Father and Mr. and Mrs. Stephen J. France. Mary Loretta Palen; Sponsors—Gertrude Sparling, Chester Palen. Arthur Gaston Schoonmaker; Sponsors—Father, Ira Ackerman and Mrs. Adelia McCoy. Mary Wattson Schoonmaker; Sponsors—Mrs. Mary E. Wattson, Jennie Schoonmaker, Eva Elmira Krum, Ann Elizabeth Krum; Sponsors—Mrs. Rose Krum, Mrs. Susan Robinson. Adults: John Brodhead; Witness—John E. Kraft. Lulu Strong Lowe; Witness—Alida Van Deusen.

CONFIRMED.

John Brodhead, B. H. Spencer, Cornelius V. Kortright, John Schoonmaker, James Schoonmaker, John Andrew Hall, Harry DuBois, Robert Francis Charlton, William Arthur Charlton, Chester Palen, Arthur Connors, Frederick H. Main, Marian E. Myers, Florence Isabella Freer, Ruth Lytle, Gertrude Florence Gray, Lulu Strong Lowe, Elizabeth B. Romeyn, Katherine D. Romeyn, Margaret McKinley, Mrs. Matilda J. Storms, Fanny Duncan, Elizabeth Conrad, Mrs.

Mary Kerr, Rose Sutton; May Edith Gosman (from Church of the Holy Comforter, Poughkeepsie).

MARRIED.

At the residence of Dr. W. H. Connelly, Fair Street, on Wednesday morning, July 18th, David A. Shaw to Elizabeth M. White.

THE CHURCH GROWS.

The thirty-nine persons confirmed by Bishop Coleman on July 26th, added to the forty-five confirmed by Bishop Potter since January 1st, makes a total of eighty-four for the year, fifty belonging to S. John's, thirty-one to the Holy Cross, and three coming from neighboring parishes. This is the largest record for one year since the Church was established in Kingston over sixty years ago. In 1892 the number confirmed was seventy-two and in 1891 sixty-two; previous to that time the largest number ever confirmed in one year was thirty-five. The communicants of S. John's now number three hundred and seventy-five, those of the Holy Cross seventy-five. In spite of the intense prejudice against which the Church has to contend, because we try to be uncompromisingly loyal to the Catholic Truth, nevertheless many are being drawn irresistibly into her communion by the invisible cords of the Holy Ghost, and the large increase of those confirmed in recent years is but a foretaste of far larger accessions to the Church's ranks as time goes on. The ultimate triumph of true Catholicism in the United States is inevitable, and when the exodus from sectarianism fairly sets in the people of Kingston will not be behind the rest of their fellow countrymen in making the American Church *de facto* as well as *de jure divino* the Church of the American people.

AT last S. John's has the new hymnal and a decided gain it is on the old. Nearly every good hymn in the former collection has been retained and many choice hymns from the noblest sources have been added. We rejoice also to find the Canticles for Morning and Evening Prayer with the authorized pointing printed in the back of every hymnal, so that the congregation generally can take a hand in the chanting and not leave that portion of the service entirely to the choir.

MISSION CHURCH OF THE HOLY CROSS,
PINE GROVE AVENUE, NEAR BROADWAY.
THE REV. CHARLES MERCER HALL,
PRIEST-IN-CHARGE.

SERVICES, GUILD MEETINGS, ETC.

ON SUNDAYS: Mass, 7:30 A. M.; Vespers and Sermon, 4:15; Sunday School, 3:15 P. M.

ON WEEK-DAYS: Mass daily, 7:30 A. M.; Evensong, MONDAYS, WEDNESDAYS and SATURDAYS, 7:45 P. M.

THE DAUGHTERS OF THE KING meet weekly as announced.

THE KNIGHTS OF TEMPERANCE have adjourned for the Summer.

THE GUILD OF THE IRON CROSS (Senior) and (Junior, for boys between ten and sixteen), has adjourned for the Summer.

CHOIR REHEARSAL, on WEDNESDAY NIGHT after service.

HOLY Baptism will be administered in Church on any Sunday or Holy Day, upon notice being given to the clergy.

CONFESSIONS will be heard on Saturdays after Evensong, and at other times by appointment.

OUR FESTIVAL.

ON S. James's Day, July 25th, we celebrated the third anniversary of the Laying of the Corner Stone of the Church of the Holy Cross. There were two low Masses at 6 and 7:30, and at 10:30 there was a Choral Mass. The music for this latter service was rendered by a select choir. Miss LeFevre presided at the organ, and Miss Graham kindly assisted in solo as well as chorus parts. The sermon was preached by Father Wattson. The large number of communicants at the early Masses was a source of gratification to the clergy. The day was brought to a close with Choral Evensong at a quarter to eight.

On the morrow, Thursday, we were visited by the Rt. Revd. Leighton Coleman, S. T. D., LL. D., Bishop of Delaware, who won all hearts by his fatherly manner and words of cordial interest. The choir of S. John's (to whom our thanks are tendered) sang Festival Evensong. The Bishop preached an instructive and edifying sermon from Acts VII: 6, 35. After the Offertory, and the singing of the *Veni Creator Spiritus*, a class of 39 persons was presented to the Bishop, and the Sacrament of Confirmation was then administered, the candidates

kneeling two and two before the Bishop who was seated in his chair before the Altar. At the conclusion of this Office, the Bishop spoke a few words of advice and encouragement to the class, and gave for a Class Text, Psalm CXLV: 18, "The Lord is nigh unto all them that call upon him; yea, all such as call upon him faithfully." After the congregation had been dismissed the Bishop shook hands with each member of the class, speaking a kind word to all.

The beautiful Altar was ablaze with many lights and garlanded with white flowers which had been skillfully arranged—the white silk dossal making an effective background.

The church was packed, even beyond the doors. The women and girls were all decently habited in white veils and many of the younger members of the class wore white dresses. There were sixteen men and boys and twenty-three women and girls. Twenty-five were from S. John's Church, thirteen from the Holy Cross and one from the Church of the Holy Comforter, Poughkeepsie. Only 13 of the class were of church parentage, the rest were drawn from the denominations as follows: Dutch Reformed, 11; Methodist, 6; Presbyterian, 4; Miscellaneous, 5—26. We wish the newly-confirmed Godspeed. "Be thou faithful even unto death and I will give thee a crown of life."

The following persons were presented for Confirmation from the Church of the Holy Cross: Almiron Brewer, Mrs. Sarah Ann Drake, William Ellsworth, Elting Van Ness Hulsopple, Mrs. Eliza Hulsopple, Mary Jane Keifer, Susie Keifer, Mrs. Catharine C. Moore, William A. Morse, Mrs. Ida Morse, Mrs. Emma Schreiber, Mrs. Charlotte A. Teetsel; Nettie Clark (transferred to Church of the Holy Comforter, Poughkeepsie).

THE Woman's Exchange holds its own splendidly in spite of the summer's intense heat. Our ladies are to be praised for the generous sacrifice of time, patience and toil, which they have so cheerfully made in keeping the Exchange open daily from ten to five and especially on Saturday afternoons and evenings, when they have made the rooms so attractive and served such delicious home-made ice cream, water ices and cake. Miss Margaret Merritt has been appointed Manager in the place of Mrs. Kiersted, who was compelled to resign on account of her health.

The Pulpit of the Cross.

VOL. I.

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No. 5.

The Pulpit of the Cross,

A MONTHLY PUBLICATION DEVOTED TO PREACHING

THE CATHOLIC RELIGION,

AS THE SAME HATH BEEN RECEIVED BY

THE AMERICAN CHURCH,

THROUGH THE APOSTOLIC CHURCH OF ENGLAND.

Rev. LEWIS T. WATTS,
Rev. CHARLES MERCER HALL, } Editors.

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To the Clergy and other Readers: We desire to extend the circulation of THE PULPIT OF THE CROSS far and wide through the Church and we would appreciate the efforts of any in securing subscribers to THE PULPIT as a distinct service to the cause of true and sound religion. We place the subscription price so low, that it may be within the reach of all. Sample copies sent upon request.



KALENDAR FOR SEPTEMBER.

1. S. Giles.
2. 15TH SUNDAY AFTER TRINITY.
7. S. Enurchus.
8. Nativity B. V. M.
9. 16TH SUNDAY AFTER TRINITY.
14. HOLY CROSS DAY.
16. 17TH SUNDAY AFTER TRINITY.
17. S. Lambert.
19. Ember Day.
21. S. MATTHEW, EVANGELIST.
Ember Day.
22. Ember Day.
23. 18TH SUNDAY AFTER TRINITY.
26. S. Cyprian.
29. S. MICHAEL AND ALL ANGELS.
30. 19TH SUNDAY AFTER TRINITY.
S. Jerome.

THE PRAYER BOOK.

No one can deny that the Book of Common Prayer is the great book of Christian devotion of the Anglo-Saxon race. If we could imagine our race destroyed, as the ancient Etruscans, and then, some centuries afterwards, when even tradition with regard to us had perished, that our cities should be dug out from the dust or whatnot that had covered them and our literature brought to light and studied, there can be no doubt that our Prayer Book would be recognized by all scholars as the book of devotion of our race. In fact, there is nothing which can in any way bear a comparison with it. This being the case every well-instructed Churchman should be familiar with its history, and it is to give an outline of this that we devote this paper.

Of the services used in England before the Saxon conquest we know practically nothing, and the tradition that they were upon an Eastern rather than a Western model seems to have but little foundation to rest upon. When S. Augustine came to convert our forefathers, he adopted certain of the old British customs and used them together with the rites and ceremonies he had brought with him from Rome. We know no particulars as to what these customs and rites were, but gradually they were dropped off, so that when S. Osmund, the Bishop of Sarum, set forth his service books, they were the Roman Rite with certain Norman-French modifications. The same was true of all the diocesan "uses" (as they were called) in England, down to the Reformation. All this time the services were almost wholly in Latin. In fact, until nearly that time it would have been difficult to have put them into any language more apt to be understood, for the upper classes spoke French altogether and could not understand the Saxon, still spoken by the people. After the beginning of the XVIth century parts of the service began to be said or sung in English, such as the Magnificat, and by 1548, at the latest, all the parts of the service referring expressly to the communion of the people were translated into the English language. These parts all continue in our Prayer Book to-day. Whether they

were said in English before the date given above is not known. In 1549 was issued what is styled the First Prayer Book of King Edward the Sixth. It was chiefly a translation of the formerly used Latin service, and that the people might feel sure that the services were intended to be identical with those previously celebrated, the Holy Communion is said to be "commonly called the Mass." In some respects this first English Prayer Book was more Catholic than any that have followed it, but on the Sacrifice of the Altar it was very unsatisfactory and could not compare to our American rite, since it lacked anything corresponding to our words "with these thy Holy Gifts which we now offer unto thee." In 1552 the king set forth a very imperfect and mutilated book, which we know as the Second Book of King Edward the Sixth, but God in his mercy never suffered this book to be used to any extent, the king dying before the books were supplied to the churches in the country.

During Queen Mary's reign the Latin Offices were restored according to the Sarum, York and possibly other "uses." But her reign was short, and with Queen Elizabeth's accession an English Prayer Book again was used. This book was a decided improvement upon King Edward's Second Book, and once again taught the doctrine of the Real Presence, making the priest say as he delivered the Holy Sacrament: "The Body of our Lord Jesus Christ which was given thee, preserve," etc., words which had been omitted from the book of 1552. It also restored the Vestments, etc.

But the Prayer Book was to be still further improved, and the next revision at Hampton Court in the beginning of King James's reign, added the part of the Catechism on the Sacraments and made a number of other advances.

The Church was soon called upon to endure the sufferings of the Great Rebellion, which, while it gave her a King and an Archbishop to pray for her in heaven amid "the noble army of martyrs," left her churches on earth in ruins, her altars laid low, and her images defaced. But God in mercy beheld the sufferings of Sion, and the king returned and with him the Church. This was in 1660, and in 1662 was set forth the next revised edition of the Prayer Book, the result of the Savoy Conference. Again many improvements were made, the form for the hallowing of the water was restored, the rubric ordering the ancient vestments at the altar was made

clearer, and a vast number of other changes effected, most of them intended to be in a good direction.

This is the present English Prayer Book, for the attempt to ruin the Prayer Book by taking all its distinctly Catholic marks from it, which was made in 1689, after the council of the Dutch princes, failed entirely.

After the American Colonies had succeeded in having their independence recognized by the home government, the Church in this country took the opportunity of again revising the Prayer Book, so that we obtained the book of 1789. We may indeed regret some of the changes made at that time, but nothing should exceed our gratitude to Almighty God and to Bp. White, Bp. Seabury and the other Church leaders for some of the alterations then introduced, as, for example, the restoration of "the Oblation" and "the Invocation," to their ancient places in the canon of consecration, the introduction of the clause providing for the Reservation of the Holy Sacrament for the Sick, the dropping out of the so-called "Black Rubric," which was so liable to be misunderstood, and the removal of the prohibition from celebrating the Holy Communion when there should not be some to receive with the priest, a rubric which in a new and thinly settled country might often deprive the clergyman himself of the Sacrament.

Such was the Prayer Book we were accustomed to until 1892, when after twelve years of revision the present American Prayer Book was set forth, the most perfect vernacular book of devotion in the world. Once again, after the loss of a century, "the Song of the Blessed Virgin" is restored to the Evening Service, Nunc Dimittis and Benedictus again appear in their wonted places and the Nicene Creed is printed at length in its place after the Holy Gospel. Little or nothing has been added that is new, everything nearly is a restoration from the English Prayer Book or from the un-reformed Service books.

Such then is the history of the treasure which we have in our Prayer Book. Ours is the responsibility to use it well. When hindered from getting to public worship, we should read the service at home; to our family, if we are the head of a house; by ourselves, if alone. This book should afford us daily spiritual reading, daily forms of prayer and praise. And so the public office and the private prayers will rise up together before God, and to us, as to our fathers,

blessings will descend in answer to the well loved and old familiar forms of the Book of Common Prayer. H. R. PERCIVAL.

A LETTER.

MY DEAR SIR:

The PULPIT OF THE CROSS has been so full of instruction to me and to others, to whom I have lent it, that a few words of grateful acknowledgment to the Editors may not be considered out of place.

It reaches many, and is surely destined to reach more to whom such plain, honest statements of Catholic truth are and will be an unspeakable blessing. Some of the most earnest children of the Church are very imperfectly taught in the holy principles of our Faith. Many of us are cut off by unfavorable circumstances from reliable sources of information. We want to be told again and again in a plain, straightforward, patient way the great truths of our spiritual life. We want to see and know and believe just how they apply to our souls. It is one thing to set forth these truths in the spirit of controversy. It is another thing to declare them as great vital realities that have a positive bearing upon our souls.

We must feel, and make others feel, that the teachings of the Church are the very guiding principles of our life. That the Catholic Faith of the Church is not a mere pleasing appeal to the intellect, but rather a life which it is our highest joy to live. That it is above all other things vital. That it is realized in action. If people could only be got to *put in practice* the things they are making the subjects of bitter controversy, the promise of the Lord Jesus in S. John vii: 17, would be so blessedly fulfilled in them. I remember when I used to argue about Confession, at first against it, then in favour of it, but I never fully knew its reality and power until I had made my first confession. Believe me, I never fully knew what sin was, I never fully realized a Saviour's love, until the cleansing stream of His Most Precious Blood had been applied to my soul in the Holy Sacrament of Absolution. Now people may talk to me as they like about "vital religion," "forms" and "priestcraft," but I know from actual experience that my first confession was the most intensely real and vital step of my whole religious life, and I have often told my friends among the Methodists and other Protestants

that the day of my *conversion* was the day of my *first sacramental confession*. It was then that I knew the Lord Jesus. It was then that I knew the past to be blotted out. It was then that I began to live a new and better life. Catholic Religion has been to me intensely practical.

July 19th, 1894.

GRATEFUL.

TO THE EDITORS.

"CATHOLIC PRIEST" OR "PROTESTANT MINISTER"—WHICH IS SCRIPTURAL?

We were engaged in an earnest debate with a Methodist preacher concerning apostolic succession. We pointed to the succession of Archbishops in the See of Canterbury for 1300 years, as being as historically certain as the royal succession on the English throne, and through the sees of Arles and Lyons would have still further traced the apostolic chain link by link back to SS. John and Paul, but our Methodist brother cut the argument short by saying: "I can see in your apostolic succession, even if proved to be historically true, which I very much doubt, only the continuation of an ancient error concerning the Christian ministry, which Protestantism exposed and repudiated at the Reformation, viz: Priestcraft or Sacerdotalism. You call yourself a 'priest,' the Lord's Supper a 'sacrifice,' and claim the power to forgive sins. All this is clean contrary to the New Testament Scriptures. You cannot show me a single passage in the Bible, where a Christian minister is called a priest."

The appeal thus made to Holy Scripture by a Protestant minister as for or against the sacerdotal character of the Catholic Priesthood we do heartily accept. For if men will diligently search the Holy Scriptures whether these things be true they cannot long remain in doubt which is Scriptural and therefore Divine, the Catholic or the Protestant conception of the minister of Jesus Christ.

It is true that nowhere in the New Testament is the word priest used as a title of the apostolic ministry. But this no more militates against the sacerdotal character of Christ's ministers than the absence of the word "Trinity" from the Scriptures is a proof that Unitarianism is right and the Catholic doctrine of the Holy Trinity is wrong. The name may be wanting, but in both instances the truth and reality which the name stands for may be proved by most

certain warrant of Holy Scripture. It is to be noted at the outset that the priestly character of our Lord is imparted to every baptized member of His church. S. John tells us three times in the Book of Revelation that we are made through Christ "priests unto God," and S. Peter in his first Epistle calls the congregation of the faithful "a royal priesthood, a peculiar people." The priesthood of the laity naturally involves the priesthood of the clergy and makes an exact parallel in the high purposes of God between the New Dispensation and the Old. Just as SS. Peter and John speak of God's covenant people under the Gospel "As a chosen generation, a royal priesthood," so God addresses Israel, circumcised under the law, saying: "Ye shall be unto Me a Kingdom of priests, and an holy nation" (Ex. xix: 6). The President of a Lutheran College once said to us: "I believe in the priesthood of the *laity*," placing the accent on the laity as though that excluded the priesthood of the sacred ministry. Surely just the opposite must be true, for if the layman be a priest how much more the minister? The fact that the Jews were a "kingdom of priests" did not take from Aaron and his sons their sacerdotal character, but made them priests all the more. So the fact that every Christian man is a priest in his own house leads up as an inevitable consequence to the further truth that the Christian minister is preeminently a priest in the house of God.

That Jesus Christ constituted the ministers of His Church a sacerdotal order is very plain from the nature of the commission He gave them, and the divine records of how they exercised that commission. The words of Christ to His apostles as recorded in the twentieth chapter of S. John's gospel are as follows: "Peace be unto you: as My Father hath sent Me, so send I you—Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retain they are retained." The same mission He Himself had received of His Father He imparts to the ministers of His Church: "As My Father hath sent me so send I you." The mission of Jesus Christ was threefold. He was Prophet, Priest and King. The same threefold mission was henceforth to rest on His ministers, they were to exercise among men the prophetic, priestly and kingly office committed unto them by the Lord. That Christ imparted His *prophetic* or preaching office to His ministers all I believe are thoroughly agreed.

Preaching among Protestants is exalted beyond every thing else as the one supreme function of their ministers. When therefore we affirm that Christ, who "spake as never man spake," commissioned His ministers to preach the everlasting Gospel they will assent with a fervent amen. But Jesus sent His Apostles "into all the world," not alone to preach and to teach, they were also to be "priests and kings unto God." Christ declares His Church to be a "Kingdom" of which He Himself is King and His Apostles his royal commissioners. "All power," He said, "is given unto Me in heaven and earth. Go ye, therefore . . . and lo, I am with you alway, even unto the end of the world" (S. Matt. xxviii: 19). To show that Christ made His ministers sharers in His kingly office and placed them in authority over the Church of God to rule and govern the same under the guidance of the Holy Ghost many passages of Scripture might be adduced. Two or three texts, however, are enough to serve our purpose. To S. Peter as foreman of the Apostolic college Jesus promised the keys of the kingdom, which are the symbol of royal authority, and to all the Apostles he said: "Whatsoever ye shall bind on earth, shall be bound in heaven" (Matt. xviii: 18). S. Paul in II Cor. v: 20, uses the strongest possible language concerning the royal prerogative of the Apostles and their successors, the Bishops of the Catholic Church. "Now then we are *Ambassadors for Christ* as though God did beseech you by us, we pray you in Christ's stead (*i. e.*, as the royal commissioners of Christ) be ye reconciled to God." A very serious question intrudes itself just at this point. Since the Bishops of the Catholic Church have inherited by Apostolic descent the same commission as the original ambassadors of Christ are we not bound to obey them who in our day preside over the Church by the King's authority, just as much as the first converts were bound to "continue steadfastly in the fellowship of the Apostles?" Can any one be obedient to our Lord Jesus Christ and not obey those who as the King's ambassadors are over us "in Christ's stead?" Now we come to the crucial test. Prophets and royal ambassadors Christ's ministers certainly are, but did our Lord constitute them a sacerdotal order, are they **PRIESTS**? Come with us into the upper room at Jerusalem on the night before the first Good Friday. Jesus has been celebrating the Paschal Supper with His disciples. The great High Priest thus sets His seal

to Jewish sacerdotalism, to-morrow at the sacrifice of the Lamb of God Old Testament types and shadows will have an end, the veil of the Jewish Temple will be rent in twain. Before He proclaims from the cross concerning the priesthood of Aaron "It is finished," He institutes that Christian priesthood which from Melchisedek, through Himself, is to last forever. The bread and the wine are before Him on the Passover table, He takes them in His holy hands, he solemnly consecrates and over them He speaks the words of eternal life: "This is My Body—This is My Blood." His Apostles reverently eat and drink thereof, and the Divine command is laid upon them, "offer this as My Memorial," for such is the exact meaning of the original Greek. It is sacrificial language and corresponds precisely with the terms employed in the Septuagint translation of the Old Testament to describe the Jewish Sacrifices. Only those whose "eyes are holden" can fail to see our Lord's meaning in such a command. Up to that time the Jewish priest had shewn forth in the Temple at Jerusalem the sacrifice of the Lamb, slain in the foreknowledge of God from the foundation of the world. Now Christ the actual Victim is about to suffer and die on Calvary, henceforth it shall be the highest duty of the Christian priesthood to show forth perpetually not on one altar in one city, but on thousands of altars in every city and among every people "the Lord's death till He come." As Jesus "ever liveth to make intercession" in heaven, pleading the all sufficient sacrifice of Calvary, so hath He commanded His priests to ever plead the same "Memorial" on earth, saying: "Do this in remembrance of Me." But offering the Eucharistic Sacrifice is not the only priestly function Christ hath committed to His ministers, He hath also committed unto them the power of priestly absolution: "Whose sins ye forgive they are forgiven, and whose sins ye retain they are retained" is the language of our Lord, and S. Paul says: "Unto us hath He committed the ministry of reconciliation" (II Cor. v: 19).

Not to be further tedious to our readers we content ourselves with two additional references from S. Paul's writings. In Romans xv: 16, the words "minister" and "ministering" are in the Greek *leitourgos* and *leitourgounta*, both of them sacrificial terms and referring to the ministrations of a priest. In Hebrews XIII: 10, he says: "We have an Altar," where he plainly re-

fers to the Lord's Table and consequently implies that the Lord's Supper offered thereon is a Sacrifice and the minister who celebrates it is a priest.

The truth is that the sacerdotal ministry of the Catholic Church is the only Christian ministry which we read about in the New Testament and for fifteen hundred years the threefold order of bishops, priests and deacons were recognized universally throughout the Church as the ambassadors of Christ, the divinely appointed officers of His Kingdom. The Protestant minister is the discovery of the 16th century; he had no existence before the so-called Reformation. How strange that God the Holy Ghost, whom our Lord promised His Apostles He would send to guide them into all truth, should have hidden from the eyes of the Church's saints, theologians and doctors the true character of the Christian ministry and should have revealed it after the lapse of fifteen centuries to a number of men, who left the Catholic Church and, styling themselves Protestants, founded a great variety of sects, all of them differing one from another. It is neither sound logic nor good theology so to believe, and therefore we conclude that those "able ministers of the New Testament" mentioned by S. Paul, were Catholic priests and bishops and not Protestant ministers.

L. T. W.

THE RELIGIOUS LIFE.—WOMEN.

The life entered upon by those who dedicate themselves wholly to the service of God and who take the three vows of poverty, chastity and obedience, in a community or society of men or women, is called, technically, the Religious Life.

We are grateful to God for the revival of this life which has begun to take place in this century. Vocation should be preached oftener from our pulpits. All women have not the vocation for the married life; and the joys of motherhood are often willingly forfeited by those who feel called to be the brides of Christ. "As a young man marrieth a virgin even so shall thy sons marry thee," is the prophecy of Isaiah, concerning the Christian priesthood; and as surely as many men feel called to the sacred ministry and willingly dedicate their lives wholly to the service of the King, so must many women feel called to dedicate their lives—time, talents, and means—to the service of Christ and His Church. How many good women

there are, who live practically idle, and unfruitful lives, who might be bringing forth the fruits of the Spirit in religious communities, thirty, sixty and a hundred-fold.

Vocation must be inward and outward. First there must be heard the voice of God within, calling the soul to dedicate itself to the service of the King. Then must come the outward call, and for this sometimes one waits for years. Family prejudices, and family duties often hinder. But if the King really desires this special service of His chosen ones, the way will assuredly be made clear and plain, and the obstacles removed, one by one. The ideal life is without question the virgin life, "everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred-fold, and shall inherit everlasting life." "All men cannot receive this saying save they to whom it is given. . . . He that is able to receive it, let him receive it"—these words are indications at least of vocation, some are *called* to this higher life.

In the Church in America there are already nineteen communities of women. We daresay this statement will be quite surprising to many of our readers. The Sisterhood of the Holy Nativity, with the mother-house at Providence, R. I., engages in all kinds of parochial and mission work in various dioceses. The Sisterhood of S. Mary, with its mother-house at Peekskill, N. Y., manages four schools for young ladies; the Laura Franklin Hospital, S. Mary's Free Hospital, the House of Mercy, S. Agnes' Reformatory for girls, S. Saviour's Sanitarium, Trinity Hospital in New York city; three convalescent Summer Homes at Peekskill, Islip, L. I., and Rockaway Beach; the Church Home in Memphis, Tenn., and S. Mary's Mission, Washington. The Sisterhood of S. Margaret, established in Boston in 1873, care for two Infirmeries, a girls' Orphanage, a school of embroidery, and do parochial work in connection with S. John the Evangelist's, S. Augustine's, and S. Monica's Hospital. They also have charge of the Children's Hospital, Boston; S. Barnabas' Hospital, Newark, N. J.; S. Katharine's Home, Jersey City; the Church House, Wilmington, Del.; and also work in S. Mark's Mission, Philadelphia; the House of Prayer, Newark; and S. Mark's Jersey City; besides conducting several summer homes. The Sisterhood of S. John the Baptist has two schools for young ladies at New

York city and Morristown, N. J.; S. Andrew's Hospital for Convalescent Women; S. Helena's School and work in connection with the Church of the Holy Cross, N. Y.; the Midnight Mission—a very laudable work; S. Michael's Reformatory Home at Mamaroneck, N. Y., and Christ Church, South Amboy, N. J. The All Saints' Sisters of the Poor do work in Baltimore, Philadelphia and Germantown. Besides these there are the Sisters of S. Mary and All Saints (a colored sisterhood) in Baltimore; the Sisterhood of S. John the Evangelist, Brooklyn, N. Y.; the Sisterhood of the Holy Child Jesus, Albany, N. Y.; the Sisterhood of SS. Philip and James, New Orleans, La.; the Sisterhood of the Holy Communion, N. Y.; the Sisterhood of the Good Shepherd, St. Louis, Mo.; the Sisterhood of the Holy Cross, Kansas City, Mo.; the Community of the Holy Rood, Philadelphia; the Order of S. Monica (for widows), Fond du Lac, Wis.; the Sisters of the Visitation and the Sisters of the Annunciation B. V. M., N. Y.; the Sisterhood of the Good Shepherd, N. Y.; the Diaconal Community of S. Martha, Louisville, Ky.; and the Order of Deaconesses, of the Diocese of Alabama.

May God hasten the day when it shall be possible to have Sisters working in every parish in our land. We close with a few words of the Bishop of Fond du Lac:

"It is one of the most signal marks of God's favor towards the Anglican Communion that He has revived in her, during the past half century, societies of men and women whose members are entirely life-consecrated to the service of Christ. These Brotherhoods and Sisterhoods, though differing in their works and interior rule, are nevertheless all based on the counsels given by our Lord Jesus Christ. These counsels are the heritage of all the baptized, but the consecrated are freer to carry them out. The natural fear of Romanism subjected them at first to searching and sometimes unfair criticisms. But the criticisms advised the Church of their existence, and the Religious Orders profited by them. Religious Communities now extend throughout the Anglican Church. The Church public needs enlightenment and instruction concerning their aims and principles. Once these are fully discerned, we believe there will be a large increase in the number of aspirants. Let parents rightly understand the principles of the Religious Life and the conditions under which its entrance is safe guarded, and they will recognize

in their daughter's call to it the highest honor God can confer on them, and the Life itself as offering the greatest possible security for their child's happiness." C. M. H.

SEVEN EPOCHS IN ANGLICAN CHURCH HISTORY.

I.—THE BRITISH EPOCH.

Britain at the beginning of the Christian era was a province of the Roman empire, the native Britons having been subjugated by Julius Cæsar a generation or two before. The Romans had brought the arts of civilization into the island, towns flourished, wealth abounded and barbarism was fast disappearing. Nothing is known with absolute certainty as to who first preached the Gospel in Britain but Eusebius, the father of Church History, says, that some of the Apostles crossed the ocean "to those which are called the British Islands" and Theodoret asserts that S. Paul brought salvation "to the islands that lie in the ocean." These two authorities afford a fair specimen of the kind of testimony on which is based the popular belief that S. Paul laid the foundations of the Catholic Church in Britain. It is not positively conclusive, but many facts are accepted as authentic in secular history, which have in reality less credible testimony to substantiate them. Once founded the Church in Britain grew with rapidity. Tertullian, who wrote about the year 200, speaks of British districts, inaccessible to Roman arms yet subjected to Christ. If the remote and mountainous portions of the island, which would naturally have been the last to embrace the faith, were Christianized by the close of the second century we may reasonably conclude that in the more populous and civilized portions Christianity was firmly and for a long time established.

In the year 303 under the Emperor Diocletian a fierce and bloody persecution of the Christians was inaugurated throughout the whole Roman world. "The Churches," says Gildas, "were demolished; the Holy Scriptures searched for and burnt in the streets; the priests and people dragged to the shambles and butchered like sheep, insomuch that in some provinces there was scarcely any remains of Christianity." In Britain the persecution lasted only two years and was much less severe than elsewhere, owing to the clemency of the Governor, Constantius Chlorus, the father of the great Constantine. Nevertheless the British Church was not denied the glorious crown of martyrdom, for a goodly number of

her sons cheerfully laid down their life rather than apostatize from the faith. One fair name lives in history as the Corypheus of that noble band of British martyrs, S. Alban, England's proto-martyr. Of noble birth and an officer in the Roman army he gave shelter in his house during the persecution to a priest, named Amphibalus, although Alban himself was at the time a heathen. The first result of this charitable act was his conversion and baptism. After a short time the hiding place of the priest was discovered, but in order to screen him Alban, assuming his cassock, delivered himself up to the soldiers and was led before the governor. Here he confessed himself to be a Christian and refused to offer the heathen sacrifices. After enduring patiently and even joyfully the most cruel tortures, he was finally led forth to execution and died a martyr's triumphant death, nor did the priest Amphibalus fail to witness the same good confession.

About the middle of the Fifth Century sore tribulations fell to the lot of the Britons. First came the Picts and Scots from Caledonia, making frequent incursions into the country and leaving ruin in their wake. The Romans had withdrawn their legions to defend Rome itself from the Goths and Vandals and the peace loving Britons were no match for their warlike enemies. In a sorry fit of desperation they invited the Anglo-Saxons, who had for some time been coasting around their shores, to come to their assistance against the Caledonians. These savage pirates did not wait for a second and more pressing invitation, they came with alacrity and speedily vanquished the Picts and Scots. It next occurred to them that "to the victor belong the spoils," a political doctrine still widely held among their descendants, and they proceeded to possess the land for themselves. Shipload after shipload of Jutes, Angles and Saxons landed on the southern and eastern coast and drove the natives westward. The Britons fought bravely and for a time successfully against the invaders, but in the end were terribly worsted; whole villages and towns were consigned to the flames and the inhabitants slaughtered without regard to age or sex. Britain ceased to be Britain and became England; wherever the conquerors established themselves the Christian religion was for the time being wiped out and heathenism reigned supreme. Only in the mountainous and inaccessible portions of the island did the natives still

maintain themselves and among them the Catholic Church lived on, a mightier power in adversity than in prosperity. It was at this time and for several centuries later that the missionary enterprises of the British Church made the gospel light to shine with splendour throughout the northwest continent of Europe.

It was the British Church which about this time gave S. Patrick to be the Apostle of Ireland, and Ireland in turn a century later gave S. Columba to Scotland. In the monasteries founded by these two illustrious saints an army of missionaries were trained, who invaded the continent and conquered whole nations for Christ. Columban established himself in the Vosges and founded the three monasteries of Anegray, Luxeuil and Fontaines. S. Gall labored in Switzerland and is called its Apostle. Willibrord with twelve monks converted Frisia and established the famous see of Utrecht. Chilian planted the Church in Thuringia and watered it with his blood.

Nor was the British Church noted alone for her foreign missionaries, her schools and monasteries at home were extraordinary for size and excellence. The school of Archbishop Dubricius in Monmouthshire numbered a thousand students, and the seats of learning founded by Illutus and Cadok were scarcely less successful. The only Anglican monks in Wales to-day are those of Llanthony, where Father Ignatius and perhaps a half dozen fellow monks are striving to revive the monastic life in the Church of England, but such was the piety and strength of the British Church even when Saxon fire and sword had obliterated its fairest heritage that there were then in Wales at least ten great monasteries, and one, Bangor Iscoed is said to have contained two thousand monks at the time of its destruction by the Saxon King Ethelfrid, who massacred twelve hundred of them in his brutal frenzy.

It is hard for some people to comprehend how any one can be a Catholic without being a Roman Catholic, and how there can be an American Catholic Church, which does not receive its mandates from Pope Leo XIII. Yet what has been, can still be, and the British Church affords a capital illustration of the truth that the Holy Roman Church is not the whole Catholic Church and that all Catholics are not therefore Roman Catholics. In Britain the Catholic Apostolic Church of Jesus Christ maintained itself through every vicissitude and trial for five hundred

years without so much as having heard the modern Roman claim, that the Pope is the supreme and absolute head of the Catholic Church. Their native bishops in true succession from the Apostles governed the Christian Britons, assembled councils, founded schools and monasteries and sent forth missionaries undisturbed by any thoughts about the jurisdiction of the Bishop of Rome. They themselves were Catholic bishops, they professed and steadfastly adhered to the Catholic Faith, they were in communion with the Catholic Church throughout the world and yet so little dealings had they with the church of Rome at the close of the Sixth century, that Pope Gregory the Great, sent a band of monks to convert England, supposing the whole country to have been possessed of the heathen, and knowing little or nothing of the Church in Wales, and the sister Churches of Ireland and Scotland. When therefore the Churches of the Anglican communion to-day maintain their independence of the Bishop of Rome, while professing the Catholic Faith and Worship as of old, they are only doing what the primitive Churches of Britain, Ireland, Scotland, France, Spain, Africa did and which the great Churches of the East are still doing after the lapse of nearly nineteen centuries.

L. T. W.

QUESTION BOX.

We should be glad to have our readers send questions of general interest, for this column.

21. Did Tom Paine die an Infidel?

Tom Paine was not as much an infidel as he is generally credited to have been. He was not an Atheist, nor even like Mr. Ingersoll an Agnostic, he believed firmly in the existence of a Supreme and righteous God, the punishment of the wicked, the final reward of the just. His famous "Age of Reason," although containing much scurrilous abuse of the Bible and rejecting the Divinity of Christ, was written in fact to dissuade the French Revolutionists from striking the name of God from the state documents of France, and he wrote the last lines expecting to be guillotined the next morning. Though many reports have been circulated to the effect that he recanted before his death, they seem to have little foundation in fact and we rather conclude that he died holding his dristical opinions to the last.

S. JOHN'S CHURCH,

WALL STREET.

THE CLERGY:

THE REV. LEWIS T. WATTSON,

RECTOR.

THE REV. CHARLES MERCER HALL,

PRIEST-ASSISTANT.

THE RECTORY, 19 GREEN STREET.

SERVICES, ETC.

SUNDAYS: Low Mass, 7:30 A. M.; and on 1ST, 3D and 5TH SUNDAYS, Choral Mass, 10:30; Matins, 1ST, 3D and 5TH SUNDAYS, 9:45, 2D and 4TH at 10:30 A. M.; Sunday School, 2:00 P. M.; Evensong and Sermon, 7:30 P. M.

WEEK DAYS: Mass said daily at 7:30 A. M., except Thursdays, when the hour is 10 o'clock; Matins daily, 9 A. M. Evensong daily, 5, except Fridays, 7:45.

HOLY Baptism will be administered in Church on any day at Matins or Evensong, upon notice being given to the Rector.

CONFESSIONS will be heard on Saturdays after Matins or Evensong, and at other times by appointment.

BAPTIZED.

Infants—Twelfth Sunday after Trinity, August 12th: Alice, daughter of Geo. H. and Grace Greaves; Sponsors—Father and Minnie Day. Henry William, son of Henry and Mary Josephine Youngling; Sponsors—The parents. Helen Elizabeth, daughter of Fred P. and Jennie Luther; Sponsors—Clara E. Luther, Mrs. Helen M. Mattoon.

Adult—Friday, August 10th: Henry W. Winne. *In extremis.*

BURIED.

Saturday, August 11th: John C. Westbrook, aged 1 year, 10 months.

Monday, August 13th: Henry W. Winne, aged 69.

Thirteenth Sunday, 19th: Adam Breitenbucher, aged 66.

THE PULPIT OF THE CROSS is sent to every family connected with either S. John's or the Holy Cross without regard to whether the subscription price is paid or not. Nevertheless we trust the good example of the few will be followed by the many and that contributions will flow in from all quarters to the support of the paper. One member of the congregation was

so much pleased with THE PULPIT as to give us twenty-five dollars towards its cost of publication, and two others have handed us five dollars each, for the same object. It is too much to hope for many such contributions as these, but we do naturally expect that most, if not all, of our parishioners will find THE PULPIT worth its nominal price of twenty-five cents per annum.

WE are glad to note a steady increase of those who are acquiring the habit of making their communions at the early Mass on the Lord's Day rather than at the late. Even on the first Sunday in the month those receiving at 7:30 far outnumber those receiving at 10:30, which goes to show that the rule of Fasting Communion is being more and more generally observed by our communicants, for which we thank God and take courage. Moreover the Rector commends the piety and devotion of those, who because they cannot attend the early Mass, rather than forego their communion altogether, share the protracted fast of the officiating priest and receive after the primitive custom at the mid day Eucharist.

WANTED—Six good boy voices for the vested choir. There is no better Church training for a boy than to sing in the vested choir.

THE Rector of S. John's expects (D. V.) to conduct a ten days mission at Smethport in the Diocese of Pittsburg, beginning Tuesday, September 18th, and ending Friday, September 28th. The prayers of all readers of THE PULPIT are asked on behalf of both mission and missionary.

DURING July and August the music at S. John's was just as simple as we could make it, the TeDeum and Nicene Creed being said instead of sung and the full choral evensong discontinued. After the summer's respite we expect the choir to take up their full quota of work with renewed zest and to render the praises of the Lord's House more acceptably than ever.

It has been found necessary to paint the church roof. This expense ought not to be taken out of the regular offerings, which are barely enough to meet the current demands made upon the treasury. Will not some one defray the cost of painting the roof as a thank offering for benefits received?

MISSION CHURCH OF THE HOLY CROSS,
PINE GROVE AVENUE, NEAR BROADWAY.
THE REV. CHARLES MERCER HALL,
PRIEST-IN-CHARGE.

SERVICES, GUILD MEETINGS, ETC.

ON SUNDAYS: Mass, 7:30 A. M.; Vespers and Sermon, 4:15; Sunday School, 3:15 P. M.

ON WEEK-DAYS: Mass daily, 7:30 A. M.; Evensong, MONDAYS, WEDNESDAYS and SATURDAYS, 7:45 P. M.

THE DAUGHTERS OF THE KING meet weekly as announced.

THE KNIGHTS OF TEMPERANCE have adjourned for the Summer.

THE GUILD OF THE IRON CROSS (Senior) and (Junior, for boys between ten and sixteen), has adjourned for the Summer.

CHOIR REHEARSAL, on WEDNESDAY NIGHT after service.

HOLY Baptism will be administered in Church on any Sunday or Holy Day, upon notice being given to the clergy.

CONFESSIONS will be heard on Saturdays after Evensong, and at other times by appointment.

The Annual Parish Picnic was held on Thursday, August 16th, in O'Reilly's Grove. A fair sky smiled upon us, and the full moon at eventide made the night glorious. In the afternoon the little folk enjoyed themselves with various games and an impromptu concert. In the evening a vocal and instrumental concert was given, the chorus and quartette portions being taken by the young ladies of Powell and Smith's firm, to whom we tender our cordial thanks. We also desire to express our gratitude to Miss Wood, Miss Bessie Romeyn, Miss Jayne and last but not least to all the Daughters of the King, to Mr. Mason, Mr. Elting, Mr. Van Gaasbeck and all others who we cannot mention by name, but who in anyway assisted in making the picnic a success.

We may hope for the inauguration of a Choral Mass, at 10:30 A. M. on the last Sunday in September, being the Morrow of Michaelmas, and that this service will be attended by all the members of the congregation. In the meanwhile, let everybody who can sing come to the Wednesday night rehearsals to learn the new music.

At the Mass, remain in your places until the lights are put out. This prevents an unseemly scramble. Kneel throughout the service at the proper times, particularly after the prayer of consecration. Sitting during the Mass is irreverent and wrong unless bodily infirmity prevents kneeling. We hope our congregation will be very careful about this.

MICHAELMAS.

The Festival of S. Michael and All Angels is one of the most beautiful of the Red Letter Days in our Prayer Book. It would catch us up, away from the things of sense, to the contemplation of pure spirits—the Holy Angels. In that they are appointed to be our guardians, they are superior to us: in that the Son of Man took not on Him the nature of angels, they are our inferiors. They exist in nine orders, ranks or choirs: Seraphim, Cherubim, Thrones, Dominations, Virtues, Powers, Principalities, Archangels and Angels. The Seraphim or angels of fiery love have six wings, two covering their face to express Reverence, two Humility, two their nature or office. The order of the choir as given above is that of the Angelic Doctor, S. Thomas Aquinas.

Angels are our guardians and unseen companions; they always behold the Face of God; they bear our prayers to God; they carry our souls to Paradise; they sorrow and rejoice with us; they are ministers of God's grace as well as wrath.

It is believed that when the Angels had their probation, that one-third of the heavenly host fell and was cast from their abode with Lucifer (Satan) their leader, S. Michael the chief of the archangels being the head of the conquering celestial army. Pride is thought to have been the cause of Satan's downfall.

The Holy Angels are ever about us, and especially at the time of the offering of the Holy Sacrifice, when with angels and archangels and with all the company of heaven, we laud and magnify God's Holy Name.

THE duty of holding up a standard of high-toned personal purity in the priesthood, cannot be made to yield to motives of kindness for an individual.

HAPPY those who fearing God fear nothing else.—*Fenelon*.

The Pulpit of the Cross.

VOL. I.

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The Pulpit of the Cross,

A MONTHLY PUBLICATION DEVOTED TO PREACHING

THE CATHOLIC RELIGION,

AS THE SAME HATH BEEN RECEIVED BY

THE AMERICAN CHURCH,

THROUGH THE APOSTOLIC CHURCH OF ENGLAND.

Rev. LEWIS T. WATSON,
Rev. CHARLES MERCER HALL, } Editors.

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To the Clergy and other Readers: We desire to extend the circulation of THE PULPIT OF THE CROSS far and wide through the Church and we would appreciate the efforts of any in securing subscribers to THE PULPIT as a distinct service to the cause of true and sound religion. We place the subscription price so low, that it may be within the reach of all. Sample copies sent upon request. Present circulation 1200 copies.



KALENDAR FOR OCTOBER.

1. Remigius, Bishop.
6. S. Faith, Virgin and Martyr.
7. 20TH SUNDAY AFTER TRINITY.
9. S. Denys, Bishop and Martyr.
13. Trans. of K. Edward, Confessor.
14. 21ST SUNDAY AFTER TRINITY.
17. S. Etheldreda, Virgin.
18. S. LUKE, EVANGELIST.
21. 22D SUNDAY AFTER TRINITY.
25. S. Crispin, Martyr.
28. SS. SIMON AND JUDE.
- 23D SUNDAY AFTER TRINITY.

JESUS IS GOD.

Would to God that clergy and laity alike could realize their responsibility as members of Christ's Church,—in a word, as Christians, in matters of faith. Alas for the faith that depends upon the loyalty of man for its support. Nothing will ever be accomplished by apologising, nor is anything ever gained by compromise: for apology becomes mere excuse, and compromise is, indeed, only putting to hazard the truth of which we are but trustees and guardians.

We priests must "earnestly contend for the faith." In these days of doubt, when false teaching is so prevalent, and the spirit of Anti-christ is working in the hearts of men, we must rise from our apathy and strive "for the prize of the high calling of God in Christ Jesus." We must not be satisfied with the indifference of our congregations, nor ourselves be content with a partial knowledge of the truths of our most holy religion. Godliness is a mystery, the great truths of our faith are all mysteries; but he who would be bringing forth treasures both new and old, must sail over every sea and traverse every ocean, seeking and finding.

Our Lord taught his disciples as they were able to bear it, the revelation which He had to make to them. So must the priesthood teach. As a nurse cherisheth her children, so must we feed the little ones of our flocks; but as growth is inevitable we must also dispense the strong meat of the Gospel, so that we do not shun to declare "the whole counsel of God."

It is, surely, important that we should have some clearly defined opinions as to the doctrines of the Church—for doctrine is the expression of some definite belief, and that these opinions be not contrary to Catholic consent. The articles of the Nicene and Apostles' Creeds, "I believe in the Holy Catholic Church," and "I believe One, Holy, Catholic and Apostolic Church," involve much. We are to believe in her and believe the truths which she teaches, as she hath received the same. We remember hearing a remark in a lecture room that struck us with horror at the time,—that the question of the

Divinity of the Son of God was "not a matter of life and death"—was not a vital question. The student who spoke these words was graduated, taking a degree for high scholarship, and was ordained; but he was deposed from the ministry within two years of his ordination—in that time he had ceased to believe that Jesus is God! About a question such as this there can be no two opinions held by a Christian. Jesus is God, and the Life of the world. When will our seminaries cease conferring the degree of Bachelor of *Divinity* upon men who do not regard the doctrine of the Divinity of the Son of God as a "vital question?"

Belief in the Divinity of Christ requires the assent of a Christian to the literal truth of the statement in our Creeds that Jesus "was conceived by the Holy Ghost; Born of the Virgin Mary." The Son of Mary had no human father as we reckon human parentage. S. Mary was a Virgin before as well as after the birth of her Divine Son, whose personality was not that of a man, but of the Second Person of the Ever-Blessed Trinity, the Logos, or Word of God. Saint Joseph was the legal husband of S. Mary, but to use Scriptural language "he knew her not." Various theories have been advanced as to whether the Blessed Virgin ever had children by S. Joseph; but the weight of opinion as well as the utterances of patristic and conciliar authority, declares that she had not. It is a damnable heresy for a Christian to entertain the thought that Jesus was the son of S. Mary and S. Joseph; He "was conceived by the Holy Ghost," whose power overshadowed the spotless Virgin; He was born of her without violating her sacred Virginité. "As He went through the multitudes and thus passed by, as He passed through the stone of the sepulchre and entered the room when the doors were shut, so too, He came forth from the womb of His mother; in the words of the old hymn, "as light through glass."

S. Athanasius is the first of the fathers cited by Bishop Pearson as having applied the term *Semper Virgo* (Ever-Virgin) to our Lady; and she was so called by the Council of Chalcedon, A. D., 451, and in the Confession of Faith of the Emperor Justin II in the VIth century. "Blessed Mary," exclaimed the old Puritan Bishop Hall, "he does not honour thee too much who maketh not a goddess of thee." And the famous Bishop Pearson writes: "If Elizabeth cried out with so loud a voice, 'Blessed art thou

among women,' when Christ was but newly conceived in her womb; what expressions of honor and admiration can we think sufficient now that Christ is in heaven, and that mother with Him!" S. Methodius, the martyr bishop of Tyre (A. D. 312), calls her "the spotless robe of Him who clothes Himself with light as with a garment."

"Christianity," says Canon Maccoll, "rests on three miracles, which are absolutely essential to it—the miracles of our Lord's Conception, of His Resurrection from the dead, and of His Ascension into heaven. Get rid of any one of these miracles, and Christianity immediately collapses." At the Incarnation the Son of God did not take possession of an already existing person called Jesus of Nazareth, and fill him with Divine power; for in that case there would have been two persons, not one—the Second Person of the Trinity and the Son of the Virgin. But "the Eternal Son of God, by the operation of the Holy Ghost, formed for Himself in the womb of the Virgin a human body and a human soul, with all the essential attributes belonging to each: but not a human person. He had thus, and has still, two natures—the Divine and human—united inseparably for ever in His Divine personality." He had two wills, two wisdoms, and two understandings, . . . but in each case, by virtue of what is called the Hypostatic Union, these two were always in accord as two strings tuned to the same note." "It was manhood, not a man; human nature, not a human person, that the Eternal Son of God took unto union with Himself . . . our Lord took human nature in its integrity, yet without a human personality. . . . The universal of man is humanity, not any particular man; and this humanity existed in Adam in all those undeveloped potentialities out of which first came Eve, and then the whole human race in its long line of separate personalities . . . what happened in the case of our Lord when He took human nature was this: In order to cut off the entail of that tainted nature which we all derive by our conception and birth from our first parents, the germ of humanity which was derived from Adam through the Virgin Mary was vitalized, without the intervention of man, by the direct operation of the Holy Spirit, 'the Lord and Giver of life;' and instead of being like ours centered in a new human personality, it was taken up into the Personality of the Eternal Word. . . . all the humanity that the first Adam passed on to his race was thus taken essentially

by the Last Adam when He became man, sin only excepted; for sin is no part of human nature, it is only a flaw in it: " (vide Maccoll).

In these days when the Catholic Faith is being assailed on all sides, and every doctrine which the Catholic Church holds dear is being ruthlessly and violently, or covertly or subtly impugned, the watchmen upon the walls of Zion must cry aloud, and never hold their peace day or night. We must guard with reverent and jealous watchfulness every by-path which leads to the City of God, where shall be realized the Faith by which now we see Him who is invisible.

In our portion of the Church Catholic we would have no shelter for wolves in sheeps' clothing. The robes of the royal Priesthood of Christ must be preserved from stain and defilement and the Church's altars from sacrilegious ministers, and those who would betray the Lord that bought them, and trample under foot the Son of God. For such we have no word of greeting nor of Godspeed, for by such encouragement we should become partakers with them in their evil deeds. Jesus is God. C. M. H.

THE SIGN OF THE CROSS.

Ever since the crucifixion of the Lord of glory the cross has been the emblem of man's salvation, the ensign of a Christian and the badge of a Catholic.

"In the cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime."

Not only have "the glorious company of the Apostles; the goodly fellowship of the Prophets; the noble army of Martyrs; the Holy Church throughout all the world" ever acknowledged the cross to have been the instrument employed of God to "open the Kingdom of Heaven to all believers," but even the very *form* and *sign* of the cross have been venerated by Catholic Christians in every age from the day of Pentecost down to the present hour.

As to the high reverence with which the Primitive Church regarded the Cross the 30th canon of the English Church has the following to say: "The honor and dignity of the name of the cross begat a reverent estimation even in the Apostles' time (for aught that is known to the contrary) of the sign of the cross, which the Christians shortly after used in all their actions, thus making an outward show and profession,

even to the astonishment of the Jews, that they were not ashamed to acknowledge Him for their Lord and Saviour, who died for them on the cross. At that time if any had opposed themselves against it, they would certainly have been censured as enemies of the name of the cross, and consequently of Christ's merits, the sign of which they could no better endure."

That it is a primitive and pious custom to make the sign of the cross upon the forehead and breast as an outward expression of our faith in the Atonement of Christ there is abundant testimony in the writings of the early Fathers. Tertullian, who ranks among the earliest of the Christian writers, tells us: "In all our travels and movements, in all our coming in and going out . . . whatever employment occupieth us, we mark our forehead with the sign of the cross." S. Cyril, Bishop of Jerusalem, says: "Let us not be ashamed of the cross of Christ, but though another hide it, do thou openly seal it on thy forehead; that the devils beholding that princely sign may flee far away trembling, for He, who was here crucified, is above in the heavens."

S. Chrysostom from the pulpit of the Cathedral Church of S. Sophia thus exhorts the fathers and mothers of Constantinople: "From earliest life encompass thy children with spiritual armor, and instruct them to seal the forehead with the hand; and before they are able to do this with their own hand, do *you* imprint upon them the cross."

It is a noteworthy fact that every departure and falling away from that "faith once for all delivered to the saints" has been accomplished by the disuse and abandonment of the sign of the cross. And among the Protestant Christians of our own day, those who have departed the furthest from the Catholic Church are those who most abhor the sign of the cross, they never think of signing that sacred sign upon themselves or their children, even in holy Baptism; they substitute weather vanes, Judaic stars and pagan emblems for it on their houses of public worship, and when they bury their dead they mark the place of sepulture with monuments of marble and granite but they do not instruct the sculptor to chisel thereon the sign of that cross, through which alone we have hope of "the resurrection from the dead and the life of the world to come."

It is a hopeful indication of the gradual return of our separated brethren to the ancient

fold of Holy Church, from which their forefathers so recklessly departed, that we do more and more frequently see the glorious sign of the cross cropping out among them. It is not any longer an infallible proof that a building is a Catholic Church because it has a cross on its spire, for it may just turn out to be a Baptist or a Presbyterian place of worship.

There was a time when the Puritan element within the bosom of the Anglican Church, not content with dragging the jewelled crosses from cathedral sanctuaries, sought to strike from the Prayer Book the rubric concerning the use of the sign of the cross in the Office for Holy Baptism, but this they were never able to do, and as the innumerable host of the Church's children from generation to generation have been brought to the threshold of entrance into Christ's Kingdom they have been signed and sealed with that royal emblem.

Long live the cross as the ensign of a Christian and the badge of a Catholic. L. T. W.

FASTING COMMUNIONS AT THE MID-DAY MASS.

A Declaration has been recently set forth by nineteen distinguished priests of the Church who "feel it their duty to put on record their entire lack of sympathy with any omissions from the order provided in the Prayer Book for the celebration of the Holy Communion, other than those allowed by the rubrics." They are also "of opinion that a service which did not * * expressly by words imply a communion of others besides the priest, would be without precedent, and alike contrary to both the Latin and Greek rites; and while firmly holding that the communion of the priest is quite sufficient for the integrity of the service and that it is the right of all communicants to assist at celebrations at which for sufficient reasons they are not prepared to communicate, yet they also hold that primitive practice and the continuous teaching of the whole Church down to to-day point to a communion of those properly disposed and prepared as most in accordance with our Blessed Lord's intention, when He instituted that Holy Sacrament."

We take notice of this Declaration only that we may lay stress on one phase of the question involved, viz; the supreme and paramount importance of giving the laity every possible opportunity of receiving the Blessed Sacrament,

which is consistent with the ancient and Catholic law of fasting communion. In churches like S. Mary the Virgin and S. Ignatius, New York City, where masses are celebrated at all hours, such opportunity is abundantly provided without the necessity of any but the priest communicating at the midday Eucharist. In smaller cities, towns and country districts, where the parish church can afford but one priest, the cutting off of all communions at the late Mass and restricting them solely to one particular hour in the early morning, would mean the practical excommunication of a very considerable number of the people, who though most devoutly disposed are absolutely hindered by their environment from attending at the early Mass. We are confronted with this service problem, for instance, in the parish church of S. John's, Kingston. There are individuals in our congregation who are so circumstanced that it is simply impossible for them to attend church at 7:30 A. M., the hour of the first Mass on Sunday morning. If we insist on no communions being made at the late Mass these people are left without the privilege of communicating from one year's end to the other. True, we have the daily mass, but that does not meet the difficulty. What is the pastor of souls, eager to feed his flock lest they starve, to do when confronted with so serious a problem? Shall he sacrifice principle to expediency and counsel his people to receive fasting, *when it is entirely convenient*, but otherwise to breakfast first and to come to the Lord's Supper afterwards? Notwithstanding so eminent an ecclesiastic as Bishop Doane in his now famous pastoral recommends the clergy of the Diocese of Albany to pursue so uncatholic and time-serving a course, such counsel would ill become the priest who believes with S. Augustine that "it seemed good to the Holy Ghost that in honor of so great a Sacrament the Body of the Lord should enter the mouth of a Christian before other food?"

But on the other hand shall the parish priest assume an arbitrary position over his flock and tell his people that they are to choose between making their communion at an early Mass or not at all—that the High Mass is for worship solely and that no one is expected to communicate at that time fasting or unfasting save the priest alone? Such position is contrary to the plainly expressed mind of the Church, which directs that at every Mass shall be given such as are "religiously and devoutly disposed" "suf-

ficient opportunity to communicate." It has been argued that to allow the laity to communicate at the late Mass means practically non-fasting communion and it has been too readily assumed that none would be found self denying enough to fast until midday. We have too high a regard for the real piety of our people to give unqualified assent to either of these propositions. Take an average congregation in any American diocese and by honest, patient teaching convince them thoroughly that it is right and of Divine authority to receive the Blessed Sacrament fasting and very few indeed will abuse the liberty afforded them and come after having breakfasted to the Lord's Table. On the other hand there will be found even in this age of soft and luxuriant living not a few, who will gladly share with the officiating priest his protracted fast rather than forego the heavenly banquet. Of course we do not advocate turning the Sunday feast into a rigorous fast any further than the absolute necessity of the case requires, but if it is a question of communicating at a late Mass or not communicating at all we deem it far better for the layman, as well as the priest, to forfeit his breakfast on the Lord's Day rather than the most precious Body and Blood of Christ.

It is not an unusual thing for whole congregations of Roman Catholics to communicate, everyone of them fasting, at the midday Mass, when several churches in a scattered community are served by one priest. We will not acknowledge that our own people, when rightly taught are less self denying than they. Surely to abstain from a morning meal, once a week, or once a month for able bodied Christians is no great or wonderful act of asceticism. There is a whole month every year, when Mohammedans neither take food nor drink water from sunrise to sunset; what kind of an opinion then ought we to form of a Christian, who can not endure the pangs of hunger long enough to receive the Blessed Sacrament at a midday Mass. Fasting for the most part among modern Christians has, we fear, become a respectable farce. It was not so among the ancients. Fr. Puller in his *Treatise on Fasting Communion* shows it to have been the custom in Primitive times for Catholic Christians to observe a strict fast every Wednesday and Friday until three o'clock in the afternoon, and Tertullian was thoroughly disgusted because they did not continue their fast for three hours longer. In view of the ex-

ample of the ancients, to say nothing of the Mohammedans, we cannot believe that the stomachs of American Churchmen are so much more tender than those of the rest of mankind that a little genuine fasting now and then is going to hurt them, the Bishop of Albany to the contrary notwithstanding.

Let the ancient customs prevail! L. T. W.

SEVEN EPOCHS IN ANGLICAN CHURCH HISTORY.

II.—THE EPOCH OF THE POPE'S SUPREMACY.

It was towards the close of the Sixth Century that one of the greatest and holiest of the popes presided over the Western Church in the person of Gregory I, deservedly entitled the Great. When as yet only Abbot of S. Andrew's Monastery in Rome he learned somewhat of the barbarian hordes who had overrun the larger portion of England, and so intense became his longing for their conversion from heathen idolatry to the Christian religion that he resolved to go himself a missionary to the British Isles. But such was the passionate love the Roman people bore him that they rose up *en masse* to prevent his departure, and when the papal chair became vacant shortly afterwards he was made Pope to the intense delight of everyone except himself. Thwarted in his first endeavor for the conversion of England he by no means abandoned the project still dear to his heart. Gregory unable to go himself sends in his stead Augustine, Prior of S. Andrew's, with a missionary band of forty monks. Augustine finally reached England in 597 and was welcomed at the court of Ethelbert, King of Kent. The conversion of the King and his kingdom quickly followed. By the authority of Pope Gregory the see of Canterbury was established and Augustine became the first Archbishop. It took a full century to bring the whole of the Anglo-Saxon Heptarchy under the sway of the cross, and although the native British and Scottish missionaries did more to convert their conquerors than the missionaries sent from Rome, nevertheless the British bishops as well as the Anglo-Saxons all came in time to acknowledge the authority of the Archbishop of Canterbury. Thus the ancient Church of the Britons blended into and was swallowed up by the greater and more glorious Church of England. At this period of the Church's history the Bishops of Rome were universally regarded, and we believe rightly, to sit

in the chair of S. Peter, who in conjunction with S. Paul founded the Church in Rome; and throughout the whole Catholic world, but more especially in the West, the Pope was looked up to as the chief and foremost Bishop in Christendom. It was quite right that the Archbishop of Canterbury should acknowledge the primacy of the Pope and receive at his hands the *pallium*, as the badge of papal authority; not only because through missionaries sent by Pope Gregory the see of Canterbury had been founded, but because the canons of the General Councils had declared the Bishop of Rome to be the Patriarch of the West.

From Augustine, the first Archbishop of Canterbury, to the Norman conquest was a period of nearly five hundred years, and during that time the authority of the Popes was rarely exercised in England otherwise than in a moderate, just and wholesome manner.

To all intents and purposes the Church of England was free and independent, while English Churchmen followed with a glad mind and will the Roman decrees concerning the faith and the time of keeping Easter; and regarding the Pope, sitting in the chair of Peter, as the final judge in religious matters, referred to him whatsoever they could not settle among themselves. But beyond an occasional dispute between archbishops and bishops, or between the king and the clergy when Rome was appealed to as arbiter of the dispute, we find home rule prevailing in the Church of England. Had the papal power in England never gone beyond what it was up to the time of the Norman conquest there would have been no occasion for a reformation and England's Church might have continued joyfully to acknowledge the primacy of the Bishop of Rome, as the successor of S. Peter, even unto this day. On a memorable occasion recorded in the 16th Chapter of S. Matthew's Gospel our Blessed Lord does indeed say to the Fisherman, "Thou art Peter, and on this rock I will build My Church . . . and I will give unto thee the keys of the kingdom of heaven." But four verses further on in the same chapter we read: "Jesus turned and said unto Peter: Get thee behind Me, Satan! Thou art an offence unto Me; for thou savourest not the things that be of God, but those that be of men." The same spirit of anti-Christ, which our Lord rebuked in the person of S. Peter, reveals its satanic presence most flagrantly in the persons of the popes during the middle ages.

From the famous Hildebrand on their claims of universal dominion know nothing of limitation. As the pope's triple crown signified, they claimed jurisdiction "in heaven above, in the earth beneath, and in the waters under the earth." Pope Boniface VIII in his Bull *Unam Sanctam* decreed: "It is altogether necessary for every human creature that he be subject to the Roman Pontiff." Holding in one hand the keys of heaven and in the other the thunderbolt of excommunication the Roman Pontiffs posed as the supreme arbiters of man's destiny for time and eternity. Not content with sovereignty over men's souls, they taught that Christ had given to S. Peter two swords, which they interpreted to mean that the popes were intended to rule not only the Church but also the State. They were lords temporal as well as lords spiritual. To them belonged the kingdoms of the earth, by their consent emperors reigned and at their command princes were expected to lay down their sceptres. The successors of the Fisherman surrounded themselves with all the pomp and martial circumstance of earthly potentates, their delight was to have the proudest and the greatest of European princes do them lowly obeisance, they loved to head some triumphal procession with the mighty German Emperor, or the powerful French King serving as the pope's lackey, holding the stirrup for his Holiness to mount, or walking meekly by his side with hand upon the palfrey's bridle. Poverty ceased to be a papal virtue, the treasures of all lands were made tributary to Rome, pardons and indulgences were purchasable with money and Europe groaned under the exactions of the papacy.

The political and worldly side of papal dominion was first brought to the knowledge of the English nation by William the Conqueror. In order to give the sanction of religion for his invasion of England, William obtained the blessing of the Pope upon his arms. Henceforth the Bishops of Rome claimed to possess England as the patrimony of S. Peter. In the reign of King John, Pope Innocent III issued a bull deposing the English sovereign and conferring his kingdom upon Philip of France. John was so thoroughly frightened that he laid down his crown at the feet of the papal legate and acknowledged in the most abject manner that England belonged to the Pope and swore that evermore he would govern the kingdom in obedience to the Roman Pontiffs.

The papal supremacy had now been changed from a beneficent oversight of the Church in matters spiritual to a yoke of political bondage. England had become the fief of the papacy. Like a conquered province she must do homage and pay tribute to the court of Rome. The Vicar of Christ had grasped the sceptre of Cæsar.

Stephen Langton struck the keynote of England's emancipation from the usurped authority of the popes in temporal affairs, when at the head of the barons at Runnymede he compelled King John to sign Magna Charta, the first article of which guaranteed that "The Church of England shall be free and have her rights entire and her liberties uninjured." The Pope was furious at Langton and wrecked wrathful vengeance on his head, yet he failed to conquer the spirit of the Archbishop. Although suspended from the exercise of his holy office and banished the realm Langton lived to return in triumph and surrounded by a council of English bishops re-affirmed and re-enacted the principles of Magna Charta.

The spirit of national independence and impatience at the interference of the popes in civil affairs is more and more manifest as time goes on. In the reigns of Edward III and Richard II were passed by Parliament the "Statute of Provisors and Premunire," which forbade under the severest penalties recourse to Rome without the King's consent. And it was these very statutes which Henry VIII employed with such tremendous effect in cutting off the Church of England from the papal obedience.

In the thirteenth century arose Wicliffe, the forerunner of Huss, Luther and Calvin, all four of them the scourges of God, visited upon the Church for her grievous sins. Wicliffe's translation of the Holy Scriptures and his numerous writings against the popes and the friars had a tremendous effect in undermining the popular faith in the authoritative teaching of the Church. The civil and ecclesiastical authorities made matters worse by striving to stamp out heresy with fire and sword. The faggot and the torch have ever proved poor theological weapons. The more the fires of Smithfield burned the wider spread among the common people the spirit of antipathy to the Bishop of Rome in whose name the followers of Wicliffe were burned. Thus worked the great Adversary diligently sowing the tares among the wheat, antagonizing the shepherd and the sheep, and making all things ready for the terrible upheaval

of the sixteenth century. Yet when the mighty religious rebellion, commonly called the Reformation, did come; amid the chaos, confusion and darkness God sat calmly between the cherubim, still keeping watch over the Catholic Church, true to His promise: "On this rock I will build My Church and the gates of Hell shall not prevail against it." L. T. W.

QUESTION BOX.

23. Why does the priest and congregation kneel at the words "and was incarnate" in reciting the Nicene Creed?

Out of reverence for the great mystery of the Incarnation, just as we bow the head or bend the knee at the mention of the Holy Name. The congregation should follow the example of the Priest in this matter.

24. Does our Church pray for the dead, and why?

Yes: "People who refuse to pray for the dead oppose the teaching and example of: 1, The Jews who prayed for the dead; 2, Our Blessed Lord who prayed for the dead; 3, The early Christians who prayed for the dead; 4, The Catholic Church of Christ which has always prayed for the dead. The souls of the faithful dead still need the mercy of God, and therefore we should ask God to have mercy upon the souls of the faithful departed. We may not ask for things which God makes it plain, that he does not will—such as, the return of the dead to this corruptible life and its opportunities, or communication with the dead, in superstitious and forbidden ways. Nor ought we to make definite petitions based on uncertain knowledge of the facts. But it is safe, with S. Paul, to ask for the departed mercy in that day (2 Tim. 1, 18), or with the Psalmist, that they and their afflictions may be 'remembered' (Ps. 132, 1). **The kind of requests which ancient piety was accustomed to make for them, may be stated as follows: rest, peace, refreshment—light perpetual, the favor of the divine regard—a portion with the Saints—a joyful resurrection and a merciful judgment.** It is not unavailing or superfluous to offer such prayers. The dead do not need the succour of the prayers of the living, in the same way as those do, who are still liable to temptation; nevertheless our prayers are of use to them in their progress. To omit the mention of them in the devotions of the Christian Church on earth, would imply that all

connection between them and us had ceased; nothing could be more untrue."

25. Why do we turn towards the East at the Gloria, etc.

As a special act of adoration to the Blessed Trinity, Whose praises are especially set forth in this doxology.

26. Must a confirmed person be a regular Communicant?

Very positively, yes: the same as if you ask, must I eat to live? God lays it on the conscience of every baptized person, to receive the Holy Communion of the Body and Blood of Christ. Theoretically, everybody ought to "receive every Sunday at the least:" but practically the rule has come to be, "Receive once a month, and at Christmas, Easter and Whitsuntide; oftener as the spiritual life advances." Anything less than this, is, to say the least, dangerous. Now, if persons do not receive every Sunday, the Church has ruled that the least they can do is to be present at the Celebration every Sunday. Every one could come once a week with but little trouble. It was the reverent custom in the Primitive Church, from the Apostles' time, and in all parts of Christendom for the first 1,500 years, to receive the Communion only fasting. This has continued to be the custom, even to this day, with more than three-fourths of Christendom. These facts, to say nothing of reiterated Canons of the Church, appeal to us with very solemn and binding force.

27. What are the Rules, commonly called the Precepts of the Church?

1. To keep holy all Sundays, and the Holy-days appointed by the Church, especially by being present at the Celebration of the Holy Eucharist.

2. To receive Holy Communion with frequent devotion, and before other food: [three times a year at the very least, of which Easter shall be one.] And, if there is need, to confess our sins to our Rector, or to some other Priest; see Prayer Book.

3. To practice abstinence on Fridays, and to keep all the Fast Days of the Church.

4. To pay according to our means for the support of the Church.

5. Not to marry within the forbidden degrees of kin, nor during Advent and Lent.

28. What were Canon Liddon's views on Confession?

This letter is an answer to one who asked Dr. Liddon's opinion on the subject of Private Confession. We have before us then the well-weighed words of a great leader in the Church.

CHRIST CHURCH, OXFORD, March, 1883.

Dear Sir:—The question of private confession is left by our Prayer-book to the decision of the individual conscience, and it is difficult for any other person to settle, because it must be settled in view of a spiritual history known only to the soul itself, and to God.

I have myself used confession whenever I have needed it ever since 1847, and have never regretted it. I think it braces the soul as nothing else does, while the absolution that follows, is a more direct and peremptory application of the Absolving Power left by our Lord to this Church, than the more general formulæ of the Daily and Communion Services.

I have felt too, as regards my own case, that Bishop Butler's general doctrine about the "safer" course in questions of conduct, points distinctly to the practice.

Perhaps, too, it ought to be considered that there is some risk in giving up any religious practice which has once been adopted.

In saying this, I do not forget that confession is medicine and not food, and is to be used when needed, and not as merely a matter of periodical propriety, when the conscience feels that no need exists. But there is risk, when a person has once used confession, in neglecting to use it if the conscience suggests it.

I have a true affection for—, whose language you quote, but should doubt whether he has ever used confession in his life; and when this is the case, a man can only look at the question from one side, and make *a priori* guesses as to what may happen in a contingency of which he has no practical knowledge.

Notwithstanding the finiteness and imperfections of the earthly minister, and the omniscience and tenderness of our great High Priest in Heaven, the former does, by Christ's Commission, help us, if we will, to repent and make a great moral effort, which is not made so easily when we are alone.

If you rightly quote the language, it seems to suggest that the earthly priest is in place of the Heavenly; whereas, if he does his duty, he leads us up to Him.

Ever yours,

H. P. LIDDON.

MISSION CHURCH OF THE HOLY CROSS,
PINE GROVE AVENUE, NEAR BROADWAY.
THE REV. CHARLES MERCER HALL,
PRIEST-IN-CHARGE.

SERVICES, GUILD MEETINGS, ETC.

ON SUNDAYS: Mass, 7:30 A. M.; Vespers and Sermon, 4:15; Sunday School, 3:15 P. M.

ON WEEK-DAYS: Mass daily, except MONDAY and FRIDAY 7:30 A. M.; on MONDAY and FRIDAY at 9 A. M. Evensong, MONDAYS, WEDNESDAYS and SATURDAYS, 7:45 P. M.

CHOIR REHEARSAL, on WEDNESDAY NIGHT after service.

THE DAUGHTERS OF THE KING meet weekly as announced.

THE GUILD OF THE IRON CROSS (Senior) and (Junior, for boys between ten and sixteen), is being formed.

HOLY Baptism will be administered in Church on any Sunday or Holy Day, upon notice being given to the clergy.

CONFESSIONS will be heard on Saturdays after Evensong, and at other times by appointment.

BAPTISMS.

May to October—Ida Ethel Morse, Jennie May Morse, Catharine Coddington Moore, Hilda Rosalind Moore, William Conrad Williams, Frederic Le Roy Van Deusen, Mabel Amanda Slater, Hilda Smith, Ethel Bernardine Williams, Jennie Alida Williams, Helen Marie Williams.

BURIALS.

May to October—Mrs. Anna Weick, Hilda Smith, Mabel Amanda Slater, Amelia Smith.

Owing to Fr. Hall's illness from which he is just recovering it has been deemed best to postpone the inauguration of the Choral Mass on Sundays until SS. Simon and Jude's Day, Oct. 28.

The Holy Cross rejoices in the gift of a beautiful Eagle Lectern of oak, costing \$150. We are not permitted to publish the name of the donor.

The mortgage debt on the Church of the Holy Cross is now \$1,800—the mortgage having been recently reduced by the sum of \$600.

THE DAILY MASS.

"Yea, My Presence shall go with you;
Could I leave you orphans here,
Leave you lonely in the desert
Filled with anxious doubt and fear?
Hard the road ye have to travel,
Fierce the battle ye must fight;
If in hour of need forsaken
Could ye face the Devil's might?

"Ye are Mine—My hands are raised
Morn by morn in prayer for you,
As the Priest to GOD the Father
Makes the Offering ever new.
There uplifted ye behold Me,
There My Death and Passion see,
From My Cross with power unchanging
Drawing all men unto Me."

"MASTER, they will not draw nigh thee!
'Tis but "two or three" who kneel
Morn by morn before the Altar,
And Thy Gracious Presence feel,
'Tis but "two or three" who, answering
To the Eucharistic call,
Seek for Thee where Thou art hidden,
Find in Thee their all in all.

"'Twas but 'two or three' who followed
In My steps to Calvary;
Faithful unto death, abiding
With Me in My Agony.
Ask not what shall be to others,
Be content to follow on,
Watchers thro' (or sharers in) My Crucifixion
With My Mother and S. John.

"Other sheep I have who wander,
Heedless in the wilderness,
These My pleading Love would gather,
These My outstretched Hands would bless.
As My Cross in boundless merit,
Unto all salvation bears,
So each Eucharist she offers
All My Church, though absent, shares."

For the Godless and the sinful,
LAMB OF GOD! we lift our cry:
Save for whom Thou wilted to suffer,
Save for whom Thou wilted to die!
Raise the fallen, support the weary,
Heal the sick and cheer the lone,
LAMB OF GOD! Thy word fulfilling,
Draw them to Thy Altar Throne!

There whate'er their griefs and trials
Faithful souls securely hide,
Safe within Thy sheltering Presence,
Gathered to Thy pierced side.
There they learn indeed to know Thee,
There Thy Gracious Promise test—
"Come ye weary, heavy laden,
Come, and I will give you rest."

C. F. HERNAMAN.

If you have not learnt submission at the foot of the Cross, wherefore did you come?—Bossuet.

S. JOHN'S CHURCH,

WALL STREET.

THE CLERGY:

THE REV. LEWIS T. WATSON,

RECTOR.

THE REV. CHARLES MERCER HALL,

PRIEST-ASSISTANT.

THE RECTORY, . . . 19 GREEN STREET.

SERVICES, ETC.

SUNDAYS: Low Mass, 7:30 A. M.; and on 1ST, 3D and 5TH SUNDAYS, Choral Mass, 10:30; Matins, 1ST, 3D and 5TH SUNDAYS, 9:45, 2D and 4TH at 10:30 A. M.; Sunday School, 2:00 P. M.; Evensong and Sermon, 7:30 P. M.

WEEK DAYS: Mass said daily at 7:30 A. M., except Thursdays, when the hour is 10 o'clock; Matins daily, 9 A. M. Evensong daily, 5, except Fridays, 7:45.

HOLY Baptism will be administered in Church on any day at Matins or Evensong, upon notice being given to the Rector.

CONFESSIONS will be heard on Saturdays after Matins or Evensong, and at other times by appointment.

THE MISSION AT SMETHPORT.

The Rector was absent from the parish from September 18th to Michaelmas Day conducting a ten days mission in S. Luke's Church, Smethport, the county seat of McKean, Diocese of Pittsburgh. Nestling in a beautiful valley at the head waters of the Allegheny River, fourteen hundred feet above sea level, Smethport contains more intelligence and refinement in proportion to the population than any similar place we know of. Best of all it is a stronghold of the Church. The new S. Luke's is without exception the handsomest church of its size we have ever seen. It is one of Halsey Wood's happiest productions and might be characterized as Jacob's dream petrified, a vision of Heaven in stone. The interior is specially inspiring and as one enters at the west door and gazes up towards the High Altar surrounded with well nigh every adjunct of Catholic worship, one feels impelled to cry out, as Jacob did of old, "How awesome is this place! This is none other than the House of God and this is the Gate of Heaven." This splendid church was the gift of a single individual, Mr. Henry Hamlin, a devout layman of the parish.

A stranger attending divine service in so fine

a church for the first time would naturally look for something a trifle above the ordinary in the way of music, but he would hardly expect in a town of twelve hundred people to find a choir of thirty voices singing such elaborate music as Eyre's Mass in E flat, and the Sanctus from Gounod's Messe Solennelle, yet such is the class of music they sing in St. Luke's, Smethport, and what is more they do it well.

All praise to Father McCandless, who has been Rector of the parish for fourteen years and who is, as he richly deserves to be, greatly beloved by his flock. He has led them faithfully in the way of Catholic truth and "ruled them prudently with all his power." What impressed us profoundly during the mission was the tremendous hold the Church had taken upon the affections of the people. We wish that the Church was loved by her children everywhere with the same intense, single hearted devotion that she is by certain whom we learned to know and esteem, while sojourning at Smethport.

But what of the mission? We can only say that it was to us a very joyous labour. What the harvest will be only the books of God will show at the Judgment Day. May the Lord of the Harvest continue to prosper His Holy Catholic Church in Smethport, until in that hamlet among the uplands of the Allegheny there shall be but one fold under one shepherd.

A CHANGE FOR THE BETTER.

The Woman's Exchange has been removed from the 2nd floor of the Ridenour building on Wall Street to much more accessible quarters at No. 59 Fair St. The rooms now occupied by the Exchange open directly on the street and time will undoubtedly prove the wisdom of the move. In spite of the long flight of stairs which had to be climbed to reach the rooms in the Ridenour building the Exchange has been a splendid success from the start; but with the serious obstacle of inaccessibility overcome the patronage of the Exchange will certainly double, if not treble. The lady managers are to be congratulated on the move they have made, their business management and judgment is above par.

Let us seek moral courage; never be subject to our passions, having only noble thoughts, and not being slaves to the opinions of others.—*Bossuet.*

The Pulpit of the Cross.

VOL. I.

KINGSTON, N. Y., NOVEMBER, 1894.

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The Pulpit of the Cross,

A MONTHLY PUBLICATION DEVOTED TO PREACHING

THE CATHOLIC RELIGION,
AS THE SAME HATH BEEN RECEIVED BY
THE AMERICAN CHURCH,
THROUGH THE APOSTOLIC CHURCH OF ENGLAND.

Rev. LEWIS T. WATSON,
Rev. CHARLES MERCER HALL, } Editors.

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To the Clergy and other Readers: We desire to extend the circulation of THE PULPIT OF THE CROSS far and wide through the Church and we would appreciate the efforts of any in securing subscribers to THE PULPIT as a distinct service to the cause of true and sound religion. We place the subscription price so low, that it may be within the reach of all. Sample copies sent upon request. Present circulation 1,300 copies.



CALENDAR FOR NOVEMBER.

1. ALL SAINTS.
2. All Souls.
4. 24TH SUNDAY AFTER TRINITY.
6. S. Leonard.
11. S. Martin.
25TH SUNDAY AFTER TRINITY.
13. S. Britius.
15. S. Machutus.
17. S. Hugh of Lincoln.
18. 26TH SUNDAY AFTER TRINITY.
20. S. Edmund.
22. S. Cecilia.
23. S. Clement.
25. SUNDAY NEXT BEFORE ADVENT.
S. Catherine.
30. S. ANDREW, APOSTLE.

A RAILWAY CHAT.

PART I.

On our way recently to conduct a Mission in the Diocese of Pittsburgh, we entered a well filled passenger coach and sat down alongside of a young man, whom we were not long in discovering to be a most agreeable and intelligent companion, a young man in fact of scholarly attainments and devout disposition. Falling easily into conversation we were soon engaged in a religious discussion of more than ordinary interest, and believing the same to be worthy of preservation we reproduce the conversation, substantially as it occurred, in the columns of THE PULPIT.

Mr. Truthseeker. As a Priest of the Episcopal Church I should like to have you tell me something more than I now know of your Communion. I was brought up a strict Presbyterian and there being no Episcopal Church in the town of F— where I live, my knowledge of its teachings are very meagre.

Priest. Nothing will give me greater pleasure than to describe to you the glories of the Episcopal Church, for "out of the abundance of the heart the mouth speaketh." First of all as to the name "Episcopal," it stands for precisely the same truth as is expressed in the Nicene Creed by the word "Apostolic," it defines the Church to be that religious body, which is governed by the *episcopos* or bishops who are the successors of the Apostles. Among her own children our Holy Mother is spoken of simply as THE CHURCH or THE AMERICAN CHURCH, because we believe her to be that portion of the Catholic Apostolic Church, which God has given lawful jurisdiction over the United States and commanded her: "Go in and possess the land."

Mr. T. Then you do not think that one Church is as good as another?

P. By no means! How could we possibly think so for an instant? There is but one true Church of Divine Authority in the world, even that which our Lord builded "upon the foundation of the Apostles and Prophets, Jesus Christ

Himself being the chief Corner Stone." Eph. II: 20).

Mr. T. But what do you understand this "one true Church of Divine Authority" to be?

P. I understand it to be that mighty Christian organism, which has come down to us from Jesus and His Apostles under the Name of the Holy Catholic Church and which exists to-day in three great historic communions: the Roman, the Greek and the Anglican Communion, which last comprises all the English speaking Christians throughout the world, who are members of the Anglo-Catholic Church.

Mr. T. But what authority can you find in the Bible for asserting that Christ founded such a Church as you describe? My mother was a most godly woman, who trained me in the Holy Scriptures from earliest childhood and through her teaching I have learned to test everything by the Word of God.

P. I am rejoiced to have you appeal to the Holy Scriptures, for it is there we find the strongest testimony concerning Christ and His glorious kingdom, the Church. I say *kingdom* advisedly, for I hope to show you that our Lord did not intend His Church to be a republic, but a kingdom governed by the officers whom the King Himself, and not the congregation of the faithful, should choose and commission. You remember how constantly Jesus speaks of the "kingdom of God" or "the kingdom of Heaven," and if you will take those passages in your New Testament and substitute the word Church I think you will conclude that the Church of Christ and the Kingdom of God are one and the same thing. That our blessed Lord intended to found a Church He reveals to S. Peter in the 20th chapter of S. Matthew, where He says: "On this rock I will build My Church and the gates of hell shall not prevail against it," and that such Church was afterwards actually founded is plainly shown in the Acts of the Apostles, where it says: "And the Lord added daily to THE CHURCH such as could be saved."

Mr. T. Yes, I grant you, that the testimony of Scripture is very strong to the fact that Jesus Christ founded a kingdom, which is called in the Apostles' Creed the Holy Catholic Church, but is not this kingdom of our Saviour made up of all the various religious denominations, who believe in Christ and worship Him, each after their own way?

P. It is true that all baptized persons have

the Catholic Church for their mother and are entitled to citizenship in the kingdom of God; but the Catholic Church is nevertheless far from being a conglomeration of some four hundred discordant sects, agreeing only to disagree and each wholly independent of the other. God is a God of order and not of confusion, and His Kingdom, built upon the Rock of Ages, has a constitution and form of government, which clearly differentiates it from those sectarian organizations which are the offspring of man's conceit and self-will.

Mr. T. You said a little while ago that the Church was governed by bishops, who are the successors of the Apostles. Is then the form of government, which Christ ordained for His Church, Episcopal? Please tell me, where it says so in the Bible.

P. There is nothing plainer in the New Testament than that Christ chose out and called apart from the world a body of men, whom during His sojourn on earth he carefully instructed in the things "pertaining to the kingdom of God." Then just before His Ascension into Heaven He solemnly invested them with supreme authority over His Church and commissioned them, as ambassadors of the King, to go unto all nations, preaching everywhere the Gospel of the kingdom. "Receive ye the Holy Ghost," He says: "whose sins ye forgive they are forgiven, and whose sins ye retain they are retained. As My Father sent Me, so send I you." (S. John XX: 21-23). And in another place He says: "He that heareth you, heareth Me, and he that despiseth you despiseth Me." In the Acts of the Apostles we have the record of how in obedience to Christ and under the guidance of the Holy Ghost they proceeded to lay the foundations of the Church, and how the whole body of the faithful were in subjection to them, "continuing steadfastly in the doctrine and fellowship of the Apostles." (Acts 11: 42). S. Paul declares in II Cor. v: 18, 19, that the Apostles were "Ambassadors for Christ," that God had committed unto them "the ministry of reconciliation," and that they acted "in Christ's stead," *i. e.*, by the Authority of Christ; and to the Hebrews he writes: "Obey them that have the rule over you and submit yourselves, for they watch for your souls."

Mr. T. Undoubtedly as long as they lived the Apostles exercised supreme dominion over the Church; that much is most evident and no one I think would deny it. But what Scriptural

grounds have you for affirming that the Apostles before their death handed on their apostolic commission to an Episcopal Order who were to continue to rule and govern the Church of God by Christ's commission and under His authority?

P. That Christ's commission to His Apostles was to be perpetuated in their successors and not to die with themselves is evident from our Lord's own language; for when He delegated His authority to them as His vicegerents on earth He said: "Lo, I am with you always even unto the end of the world." (Matt. XXVIII: 20). The Apostles were soon to win the martyr's crown, but their office was to live on in their successors to the end of the world. No one understood this better than the Apostles themselves and, from time to time, we see them conferring their Apostleship upon others, so that as they dropped out of the ranks one by one, those who had been duly commissioned by the Laying on of hands might continue to rule over the Church of God and govern His Kingdom until Christ Himself should come again. There are as many as eighteen who are mentioned incidentally in the New Testament upon whom was conferred the apostolic office besides the original Eleven, as for example, Matthias was ordained in the place of the traitor Judas, Paul and Barnabas were solemnly separated for the apostolic ministry by fasting and the laying on of hands (Acts III: 2); Titus was consecrated to preside over the Church in the Isle of Crete and Timothy was made Bishop of Ephesus.

Mr. T. This is all very interesting, but I suppose I ought to maintain as a good Presbyterian, that those mentioned in the New Testament as bishops were not what are now-a-days called bishops, but only presbyters, or elders.

P. In so maintaining you would be entirely right. The title episcopos or bishop in the New Testament is used interchangeably with presbyter or elder and does not belong to the Apostolic Order at all. It was only after the original Apostles had all gone to their reward that their successors in the highest order of the ministry were called bishops and the second order were called priests. This is expressly stated by Theodoret and many of the early Christian writers. Facts are stronger than theories and it is a matter of authentic history, that for the first fifteen hundred years of the Christian era the whole body of Christians, wherever residing throughout the world, were governed by Catholic bishops, who derived their authority to rule the

Church of God from Christ Himself through the Apostles. Those who have tried to prove out of the Scriptures that the Christian ministry is Presbyterian instead of Episcopal have been challenged to produce one single instance in primitive times of a church governed by presbyters without a bishop, and they have failed to do so. Beyond a doubt the Presbyterian and Congregational forms of ecclesiastical government are human inventions and have no warrant either in Scripture or Antiquity.

Mr. T. Whatever the facts about Apostolic succession may be, you certainly have opened my eyes to a new view of the claims of your Church. I have always regarded the various churches, as so many different societies of Christians, having, it is true, differences of administration and holding their own peculiar tenets, but after all worshipping the same God and aiming to reach the same place, so that it could matter little to which of them a man belonged. But you have shown me very clearly out of God's Word that Jesus Christ founded not many churches but one Church and that Church was forever to be governed by the Apostles and their successors, the bishops, who were to be obeyed as Christ Himself, He having said to them: "He that heareth you heareth Me, and he that despiseth you despiseth Me." I can no longer regard it as a matter of indifference what Church one belongs to but a question of supreme importance as to where among so many conflicting sects is the one Catholic Church of the living God, "the pillar and ground of the truth."

L. T. W.

[TO BE CONTINUED.]

ANointing OF THE SICK.

"Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." S. James v: 14-16.

To the uninstructed, the use of the Sacrament of Extreme Unction, seems to be a perversion of the words of Holy Scripture as cited above. But *Extreme Unction* does not mean that this sacrament is administered *in extremis*,

i. e., to the dying only, but it is so called because it is the *last* of the unctions, the anointing with oil being part of the ceremonial connected with the Sacraments of Holy Baptism and Confirmation, in different branches of the Church even to this day, although fallen into disuse in our own. It was a Jewish custom, we are told by Dr. Lightfoot, to apply oil to the sick, as an ordinary medicine to heal their diseases; Our Lord took ordinary things and made them sacraments, so we read (S. Mark vi: 13) that the Apostles "cast out many demons and anointed with oil many that were sick and healed them. By the seventh century Extreme Unction appears to have become a general custom. The Eastern Church seems to have so retained it, while the Latin Church, since the twelfth century, has administered it only to the dying, as a preparation for the "life of the world to come."

Too often the priest is the last one sent for. The physician of the body is summoned as soon as sickness is felt; the priest—the physician of the soul—is seldom thought of until oftentimes the patient is in the last stages of his malady. How contrary is this to the spirit and intent of Holy Scripture, and the tradition of the Church. The call for the priest should precede the call for the physician. S. James says nothing about the latter, but he does say: "Is any sick among you, let him call for the elders of the Church." The power of healing the sick, both in body and soul, is a part of the effect of the Incarnation. Our Lord said: "Thy sins be forgiven thee," and the sick of the palsy arises, takes up his bed and walks; or, again He says to the lepers: "Go, show yourselves to the priests," and as they go they are healed. Disease and pain are the results of the Fall. The advent of Christ brought salvation to the whole creation which "groaneth and travaileth in pain together until now." And the sacraments are effectual means of grace—for the removal of sin and the imparting of spiritual sustenance. Therefore for the effectual ministration of this sacrament, there must be on the part of the recipient a lively faith joined with true contrition for past sins. S. James seems to couple the confession of sins with the administration of this sacrament. Confess your faults one to another, *i. e.*, to the priest, as he only, being Christ's ambassador can "declare and pronounce to His people, being penitent, the absolution and remission of their sins." The grace of God cannot take proper effect where there is not a

correspondence to that grace on the part of the individual. When man does not believe, God cannot do for him wonderful works. But granted faith—God can do all things; He is changeless, the same yesterday and to-day and forever. The Sacrament of Extreme Unction then is for those who have been restored to a state of grace by the Sacrament of Penance, and it strengthens and comforts them in their agony and fight against the Devil in time of sickness and vexation of body.

"Like people, like priest." The clergy must not keep back these gifts from their people. If God has committed to His Church through her officers trusts of so momentous importance as the power of absolution, and the anointing of the sick, surely it is the duty of the priesthood to exercise their authority, and the privilege of the people to expect or demand the exercise of these functions. If there was more faith exercised by the clergy there would necessarily, follow an increase of faith and devotion on the part of the people. Dare to do. Dare to lead. Dare to withstand the sneers and opprobrium of the world. Dare to act as if you believed God's promises, and believing you shall receive. God asks and desires to be proved.

If you are sick send for your priest, confess your sins—you may die—make your peace with God, receive absolution and be anointed. If it be God's will "the prayer of faith shall save the sick and the Lord shall raise him up." We believe that in many instances when the skill of physicians has accomplished its utmost, and the patient has been almost *in articulo mortis*, that the prayer of faith has saved the sick. Priests there are, not a few, who having used this sacrament can testify as to its efficacy, and, from our human way of looking at causes and effects, miraculous results.

In Western Christendom it is required that the oil used for anointing be consecrated by a bishop. We think there are few bishops who would decline to bless oil for such a purpose.

The form for the administration of this sacrament can be found in the First Prayer Book of Edward VI, or *in extenso* in the Priest's Prayer Book.

And here we may say a word against a too common habit, that of keeping from the dying the knowledge of approaching death. It is a mistaken idea of consideration, and nothing less than the saddest cruelty, to allow a soul to go unprepared and unshriven before its Judge. We

have known of the pastor being kept away from his sheep until unconsciousness had come, and the sick person had passed beyond the reach of human voice. And we have known those who were dying to be deceived by their relatives and friends and made to believe that they had yet a long time to live.

The only certain thing for us is—Eternity. Sickness is often the prelude of our last sleep, although death sometimes comes suddenly, when we are wholly unprepared. It is from such a death that we pray in the Litany "Good Lord, deliver us." After death, what? "As the tree falls so shall it lie." Our probation ends here. There is no hope beyond the grave, if repentance is not made while we have time. Time—what is it? Something of which God knows nothing, but which we creatures of a day, measure by weeks and months and years. A thousand years in God's sight are but as yesterday.

May we think seriously of this. Let us say to ourselves—sickness, prayer, unction, faith, pardon, peace, salvation perhaps restoration *here*, at least *there*, where there is no more sorrow or pain or sickness, and where God shall wipe away all tears from our eyes. C. M. H.

SEVEN EPOCHS IN ANGLICAN CHURCH HISTORY.

III.—THE BREACH WITH ROME.

Our last paper on the Anglican Church closed with the following sentence: "Amid the chaos, confusion and darkness (of the Reformation Era) God sat calmly between the cherubim, still keeping watch over the Catholic Church, true to His promise: "On this rock I will build My Church and the gates of hell shall not prevail against it." Of no portion of the Catholic Church is this statement more true than time has proved it to be of the Church of England. Amid the wreck of usages, institutions and formularies hoary with age, and all the wild clash and conflict of opposing creeds, which are bound up with the successive stages of the Anglican Reformation, the student of those stormy, troublous times seems to see the whole mighty fabric of the ancient Church of England reeling and tottering to destruction, but when he contemplates the same glorious old Church at the close of the Nineteenth Century, marching forth triumphantly to the conquest of many nations, ruling over millions upon millions of souls and wielding a vaster influence far than in the

palmiest days of her pre-reformation history one can but exclaim: "This is the Lord's doing and it is marvelous in our eyes."

"God moves in a mysterious way His wonders to perform" and the wicked as well as the good are made to serve His gracious ends. Henry VIII was a monster of unbridled lust and inordinate rapacity and his abominable and outrageous tyranny over the Church of God fills one's soul with righteous indignation, yet he was precisely the man to carry through successfully the high handed and difficult task which fell to his lot under the dispensation, we reverently believe, of the Church's Divine Head.

With this brief introduction we now proceed to state concisely the principal religious acts of Henry's reign. At the instigation of his father, Henry while a mere youth, had married Katherine of Arragon, the widow of his elder brother Arthur. This marriage was in violation of Leviticus XVIII, 16, but Julius II, the then reigning Pope, favored Henry with a dispensation. The children born to Katherine all died in their infancy, except one daughter, Mary, afterwards queen. Henry professed to be troubled in conscience, God's wrath and curse, he maintained, rested on the unlawful union. He applied to Pope Clement VII for a divorce from Katherine and he would undoubtedly have gotten it, for popes have ever proved most accommodating to their royal favourites in the matter of marriage dispensations, for example the present Pope Leo XIII quite recently gave his sanction to the sacrilegious marriage of King Humbert's brother to his own niece. Unfortunately for Henry's suit his Spanish wife had a powerful protector in the person of her nephew the all puissant Charles V, Emperor of Germany and King of Spain. Clement VII did not dare offend Charles V, and he kept putting off his final decisions in Henry's divorce case, until the fiery and wrathful King of England resolved to shake off the dust of the Roman Curia from his royal feet, and have the marriage annulled by the ecclesiastical authorities of his own realm. His faithful servant Thomas Cranmer, who had championed the king's cause successfully before the great universities of Europe, was consecrated Archbishop of Canterbury March 20th, 1533, and two months later with the concurrence of the English prelates Cranmer annulled the King's marriage with Katherine and confirmed Henry's secret marriage with Anne Boleyn. It is surprising to note with what unanimity the

bishops, abbots and learned doctors rallied to the King's support in his war on the papacy. When the great test question was submitted to the Provinces of Canterbury and York in June 1534, "Whether the Bishop of Rome has in the Word of God any greater jurisdiction in this realm of England than any foreign bishop" they decided with only one dissenting voice that he had not, and the universities and the clergy generally agreed with the decision of Convocation. Supported thus by the all but unanimous decision of the whole ecclesiastical body, Henry proceeded to break to pieces every vestige of papal domination in England, but, alas, in freeing the English Church from one arbitrary master he substituted another sorry despotism in its place; Henry thought it quite necessary that the church should be governed by a pope of some kind, and so instead of the Bishop of Rome he substituted himself. If the archbishops and bishops dreamed for an instant, that once rid of the Roman Supremacy they would be their own masters, they were woefully mistaken, no sooner had the papal authority been abolished, than straightway Henry had himself proclaimed, "Sole Protector and Supreme Head of the Church" and the terrified clergy, trembling for their necks, meekly subscribed, only daring to interject as a loop hole for future escape the qualifying sentence "as far as is permitted by the law of Christ." Now at this time there were many wealthy monasteries, great and small, in every part of England and those living under the religious rule are estimated to have been as many as 100,000. Henry hated the monks for their popish predilections and at the same time, like Ahab of old, coveted Naboth's vineyard. Accordingly as "Sole Protector and Supreme Head of the Church" without much regard to the saving clause, "the law of Christ," he proceeded to confiscate the wealth of the monasteries to his private use and turned out the friars and nuns to find shelter and provision where they might.

The wholesale destruction of religious houses was the most drastic measure of so called reform (?) which took place in the reign of Henry VIII, the doctrines and ceremonies of the Church underwent little or no change. The Apostles' Creed, the Ten Commandments and the Ave Maria were taught the people in the vulgar tongue and an English translation of the Holy Scriptures was placed in every parish church throughout the realm, but the churches

themselves were left unaltered, while the priests arrayed in their beautiful vestments sang the Mass in Latin, as their predecessors had sung it in merry England for a thousand years,

In 1527 Bilney, a Cleric of Germany, was burnt at Norwich for preaching that Christ was the only Mediator, that saintworship, pilgrimages, and the adoration of relics, were useless and idolatrous. The body of William Tracy was dug up and cremated, because in his will he had committed his soul to Christ without mentioning the saints or purgatory. The King himself took good care in making his will to leave a large sum of money for the priests to say masses for his soul. Yet some modern-day people even of intelligence, will insist on it that Henry VIII was the founder of a brand new Protestant Church, and that by some marvelous process he cajoled all his subjects into joining this new Church without their having even the faintest suspicion, but what they still belonged to the ancient Catholic Church of their grand sires and great grand sires for fifty generation before them.

The following witticisms which has been going the rounds of the Church papers lately lacks neither pith nor point :

"Did Henry VIII 'found' or 'find' the Church of England? If he found it, he could not found it; and he certainly found it, it being there when he came to the throne; if he found, it he could not have founded it, for while one may find he cannot found that which already exists. While thus he may be called the finder, he cannot be called the founder of the Church of England."

Freeman, the celebrated historian, says: "It is certain that no English ruler, no English Parliament, thought of setting up a new Church, but simply of reforming the existing English Church. Nothing was further from the mind of either Henry VIII or Elizabeth than the thought that either of them was doing anything new. Neither of them ever thought for a moment of establishing a new Church, or of establishing anything at all. In their own eyes they were *not establishing but reforming*; they were neither pulling down, nor setting up, but simply putting to rights."

Bishop Tonstal wrote to Cardinal Pole in 1536, "It hath all along been his (Henry VIII's) practice to *adhere to the Catholic Church* . . . It is true that he has rescued the English Church from the encroachments of the Church

of Rome but . . . he has only helped the English Church to regain her ancient freedom."

L. T. W.

INNOCENCE.

Ignorance is said, sometimes, to be bliss. Innocence is always touching, and appeals to our sympathy. We have been touched by some remarks of "*The Casual Observer*," in a recent number of that eminently respectable and catholic paper THE CHURCHMAN which were, to say the least, innocent and which would have been both paradoxical and puerile, had they not appeared where they did. The remarks were on the use of the word *Mass*. "What is a celebrated mass?" says "*The Casual Observer*," after which he goes on to say that the use of such a term has for its purpose the intention of foisting "upon the Church sacramental views which she has carefully discarded and condemned." Then in the next sentence, "But how silly it is to attempt to revive the word 'mass'! For in itself it conveys no meaning whatever regarding the Lord's Supper." *Mirabile dictu!*

Had this statement appeared in a secular newspaper we might have passed it over unnoticed. But what shall we say concerning its source? Although *nec scire fas est omnia*, we think that here is an instance where the evidence, if not of knowing "something about everything" at least that of "knowing everything about something" should have been shown. If the attempt to revive a meaningless word is silly, then why should we trouble ourselves?—silly things are surely only worthy of the consideration of—simpletons.

But if the word *Mass* is not meaningless, but rather, is both distinctive and dogmatic, then its use and meaning calls for the thoughtful consideration of student and scholar, and is worthy of more notice than can be given it by casual observers.

We are quite aware that the word *Missa* does not always signify the Office of the Holy Communion when used by ancient writers or in ecclesiastical documents. But "the wayfaring man though a fool may not err therein" when the term *Missa* is applied to the Sacrament of the Lord's Supper. We refer all who wish to know more about this word to Mr. Maskell, and through him to Barorius, Bellarmine, Bona, Casalius: *de Christian: Rit.*, Cassander: *Liturgica*, Durant: *de Ritibus*, Van Espen, Du Cange: *Glossarium*, Gavantus, and older ritual-

ists; to Bishop Sparrow, Mr. Wheatley, Mr. Blunt *et al.*

Mass, then, stands for something definite. The term was never exclusively a Roman designation. It was, as we have already shown in a previous number of the PULPIT, used at least as early as the fourth century by S. Ambrose, Bishop of Milan. It was the vernacular prior to the Reformation, and was retained in the first post-Reformation Prayer Book. It involves belief in the Catholic doctrine of the Sacrifice of the Altar, and the Real, Objective Presence of Christ in that Blessed Sacrament. Wherever in our American Church this term is used, there certainly is held and taught that doctrine which the Church of God has ever received concerning the Sacrament of His Body and Blood. The Mass is a Sacrifice, the minister who celebrates it must be a bishop or priest of the Apostolical Succession, without whom there can be no Sacrament. This has ever been the teaching of the Church of God—so believed Bishops Andrews, Bull, Cosin, Jeremy Taylor, Archbishop Bramhall; all "representative Anglican Divines"—so teaches the Prayer Book in unmistakable terms to-day.

Surely an honest man desires to know the truth about these things, however such knowledge may destroy preconceived and erroneous opinions. Were this term *Mass* meaningless, Catholics would be the last to seek to restore it to the terminology now in vogue. The present century has been an age of restoration. Wearing a surplice or the putting on of a colored stole once brought obloquy to the priest who dared to stand up for principles. The hazy definitions of lax teachers to-day, render necessary the use of terms and names which are incapable of receiving Protestant construction. No man who did not believe in his Church, in the Divinity of its Head, in the priesthood of Christ and in the sacerdotal character of His Priesthood on earth, in the Catholic doctrine of the Real Objective Presence would ever use the term *Mass*. But words are potent vehicles of thought, and there is even yet a great deal in a name.

C. M. H.

LET us commit ourselves to Jesus Christ; He only requires that we shall leave all to Him; from that moment He succors us, and we are safe beneath His Love.—*Bossuet*.

BEAR the Cross! far heavier is self.—*Fenelon*.

THE MISSION AT STOTTVILLE.

DEAR FATHER HALL:

This is my Thirteenth Mission and thus far it has certainly belied the common superstition that thirteen is an unlucky number. The weather has been the perfection of Indian Summer and everything in connection with the mission has gone along most satisfactorily. Yesterday, Sunday, the highwater mark was reached in the matter of attendance and general interest displayed on the part of the people. There were two early Masses at 7 and 8 o'clock followed by a Missa Cantata at eleven o'clock, when Tours Service in F was finely rendered. At the seven o'clock Mass seventy-one communions were made and the total for the day was the largest in the history of the parish. The children's service at three o'clock brought out the little ones in full force, and their singing made the arches ring. At four o'clock over one hundred men turned out to listen to the old, old story of the Prodigal Son. The men's interest in the mission has been from the start very pronounced, night after night they have attended in large numbers, the congregations being made up very nearly 50 per cent. of men and some coming out who have not been known to attend church for years. The congregation last night was most inspiring, the church which is about the size of S. John's, being completely filled. The people take hold of the mission hymns with a vim and it is soul stirring to hear them sing "Knocking, knocking! Who is there?" or "I need Thee, precious Jesus," to the tune of "Home sweet home."

Stottville is the nearest approach to Church Unity I have yet found in my travels. Besides the church there is nothing here but one small Methodist chapel with a non-resident minister. Moreover it is a model town in other respects, there is but one saloon in the place and that is little patronized. The sole industry of Stottville is the large cloth mills of C. H. & F. H. Stott, employing between five and six hundred workers. The firm are remarkably kind and thoughtful about everything which concerns the welfare of their employees and the people, who work for them, appreciate the fact. There is no conflict in Stottville between capital and labor. Had the Pullman company dealt with their employees as the Stotts have uniformly dealt with

theirs, the railroad strike of last summer would not have blotted the page of American history.

The Rev. William H. A. Hall became rector in February, '93, and has done the kind of work which only a good Catholic priest can do. The original S. Barnabas, which was built in 1864, was burned last winter and the new church was consecrated three weeks ago. It is another of Halsey Wood's gems and there is no mistaking it for anything else than a Catholic church. Halsey Wood must furnish the design, when the time comes to build a new S. John's at Kingston. In my humble judgment he is the prince of ecclesiastical architects.

LEWIS T. WATTSON.

Stottville, N. Y., Oct. 22nd, 1894.

P. S.—The congregation on the last night of the Mission overflowed into the aisles and although extra seats were brought in at least fifty men stood patiently throughout the entire service. Ten men and one young woman assembled about the font, and solemnly knelt to receive the Sacrament of Holy Baptism and each in turn were signed "with the sign of the cross in token that hereafter they should not be ashamed to confess the faith of Christ crucified and manfully to fight under His banner against sin, the world and the devil; and to continue Christ's faithful soldiers and servants unto their life's end." If all whose names are enrolled, stand firm Father Hall's next Confirmation class will number not less than fifty.

An amusing incident of the Stottville Mission illustrates how literally children sometimes understand what is told them. At the first children's service Father Wattson announced that a gold cross would be given to the girl or boy, who wrote the best series of essays on the subject of his instruction each afternoon. He also impressed upon them that they were to be sure to write their name and age at the bottom of the essay. On the next afternoon a great number and variety of theological essays were brought in, but one little girl surpassed all her companions for brevity and richness combined, for upon an abbreviated slip of paper she had written as follows:

S. A.

A— B—

Age 9 years.

S. JOHN'S CHURCH,

WALL STREET.

THE CLERGY:

THE REV. LEWIS T. WATTSON,

RECTOR.

THE REV. CHARLES MERCER HALL,

PRIEST-ASSISTANT.

THE RECTORY, 19 GREEN STREET.

SERVICES, ETC.

SUNDAYS: Low Mass, 7:30 A. M.; and on 1ST, 3D and 5TH SUNDAYS, Choral Mass, 10:30; Matins, 1ST, 3D and 5TH SUNDAYS, 9:45, 2D and 4TH at 10:30 A. M.; Sunday School, 2:00 P. M.; Evensong and Sermon, 7:30 P. M.

WEEK DAYS: Mass said daily at 7:30 A. M.; Matins, 9 A. M. Evensong daily, 5, except Fridays, 7:45.

HOLY Baptism will be administered in Church on any day at Matins or Evensong, upon notice being given to the Rector.

CONFESSIONS will be heard on Saturdays after Matins or Evensong, and at other times by appointment.

NINTH ANNIVERSARY.

The first Sunday in Advent, December 2nd, will be the 9th anniversary of our rectorship of S. John's and at the same time it is the beginning of the christian year: we are going to ask the whole congregation to turn out on that day and help celebrate the double event. How blessed it would be, if both priest and people could on that day "by the operation of the Holy Ghost be so joined together in unity of spirit, and in the bond of peace" that "with one heart" we might desire the prosperity of our holy Apostolic Church and with one mouth profess the faith once delivered to the saints. Such a happy consummation is well worth working and praying for, and we ask that every member of the congregation will join with us in saying everyday from now until Advent Sunday the prayer "For the Unity of God's People" on page 38 of the Prayer Book (new edition).

Mr. Frederick R. Case, for a long time Secretary and Treasurer of the Philadelphia Local Assembly of the Brotherhood of S. Andrew addressed an impromptu meeting of men in S. John's after evensong on SS. Simon and Jude's Day and it was unanimously resolved to take vigorous steps towards the reorganization of

our Parish Chapter of the Brotherhood, which has been in a comatose state for the past ten months. Let every earnest man in the Church take hold and push forward the Brotherhood work with a vim during the coming winter. A special Brotherhood service will be arranged for S. Andrew's Day, Nov. 30th.

On Saturday, October 6th, Father Wattson conducted a Quiet Day for the Daughters of the King in Christ Church, New Haven, the Rev. G. Brinley Morgan, Rector. Yale College seems to overshadow everything else in the City of Elm Trees. The University grounds occupy the heart of New Haven and some of the buildings recently erected are magnificent. Cornelius Vanderbilt has built a dormitory in memory of his son, which is estimated to have cost eight hundred thousand dollars, and at night when brilliantly illuminated it eclipses the glory of Aladdin's palace.

Mr. John Brodhead, the Treasurer of S. John's, reports that all obligations have been met up to October 1st and asks for a prompt payment of all arrearages either in weekly and semi-annual pledges in order that the salaries due on November 1st may be paid without delay. It will be a glorious thing, if we do not this year have a large deficiency to make up at Easter, and can give our offerings on that day to increase the fund for the purchase of a building lot, which we must first secure before we can think of erecting a new Church. When it is remembered that our current expenses are five hundred dollars greater this year than last, the financial condition of the parish is most encouraging.

A half dozen new boys have been added to the vested choir of late and the one thing we still lack to make the choir better than it ever has been is a good alto voice. Is there not some one thus gifted, who will volunteer to fill this vacancy? we would then have an excellent quartette for anthem work supported by a strong chorus. The choir are now learning Monk's Mass for Christmas.

HAPPY those who fearing God fear nothing else.—*Fenelon*.

NOBLE souls for Christ, and Christ for noble souls.—*Monod*.

MISSION CHURCH OF THE HOLY CROSS,

PINE GROVE AVENUE, NEAR BROADWAY.

THE REV. CHARLES MERCER HALL,

PRIEST-IN-CHARGE.

SERVICES, GUILD MEETINGS, ETC.

ON SUNDAYS: Low Mass, 7:30 A. M.; Matins, 9:45 A. M.; Choral Mass, 10:30 A. M.; Vespers and Sermon, 4:15; Sunday School, 3:15 P. M.

ON WEEK-DAYS: Mass daily, except MONDAY and FRIDAY 7:30 A. M.; on MONDAY and FRIDAY at 9 A. M. Evensong, MONDAYS, WEDNESDAYS and SATURDAYS, 7:45 P. M.

CHOIR REHEARSAL, on WEDNESDAY NIGHT after service.

THE DAUGHTERS OF THE KING meet weekly as announced.

THE GUILD OF THE IRON CROSS (Senior) and (Junior, for boys between ten and sixteen), is being formed.

HOLY Baptism will be administered in Church on any Sunday or Holy Day, upon notice being given to the clergy.

CONFESSIONS will be heard on Saturdays after Evensong, and at other times by appointment.

THE MASS on every Friday at 9 o'clock is a Requiem. Names of deceased persons for whom the prayers of the Church are desired, may be sent to the Clergy at any time.

THE S. CECILIA'S CHOIR GUILD is the Women's Auxiliary to the Choir. Mrs. Eltinge is the present Superior.

EVENTS OF THE MONTH.

Our thanks are due to Miss Turner for a set of black silk Vestments for Requiem Masses. They were made by the S. Raphael's Guild of S. Ignatius's Church, New York. To Miss Van Deusen for a white silk Cope. This vestment was made by Mrs. M. W. Smiley, of Camden, N. J., who embroidered the hood. The orphreys were exquisitely outlined by Miss Tash and the copies of two of Fra Angelica's Angels were beautifully painted by Miss West, a rising young artist. To our constant benefactor Mr. A. W. Reynolds for four Processional Torches. To the Daughters of the King for an oak Priedieu. To Mrs. Van Deusen for an Aspersorium. To Mr. A. F. Mason and Mr. Deyo for their handiwork in making six new acolytes' stools

for the sanctuary; and to Mr. Mason again for his always ready help in putting up some new brackets in the sacristy. To Mrs. Jackson whose deft fingers made the acolytes' cottas so beautifully. To Mrs. Mason and the other ladies who made the new acolytes' cassocks, albs and cinctures: and to all who did so much in preparation for SS. Simon and Jude's Day.

We made that day a Red Letter Day. At 10:30 we sung the first Choral Mass with all the proper accessories of Catholic worship which the law of the Church expects. The service was a Missa Cantata with incense. Monk's Mass in C was rendered and the proper Plain-song harmonies were given for the Susanna, Comfortable Words, etc., the harmonies having been skillfully arranged by the Rev. Fr. Raker, a former classmate of the vicar's. Mr. Wallace McCausland acted as thurifer, Mr. Fred Ennist as crucifer, and Masters John and George Griffiths and Clarke and Wilbur Hubbard as acolytes. The sermon was on the Sacrifice of the Altar and was preached from I Corinthians XI: 26. A large congregation participated at this inauguration of the chief act of Christian worship, which we hope will be a weekly occurrence.

At the Solemn Vespers at a quarter past four Field's Magnificat in D was sung and Mr. Van Etten and Mr. Hall, of S. John's, kindly gave us their assistance in the choir. Fr. Wattson preached the sermon.

The attendance at the Daily Mass is a source of great joy to us. During the month past the average daily attendance, exclusive of Sundays, was *five*,—better than in some city parishes. We trust this practical result will encourage other priests to have a Daily Sacrifice—which we think the effort will nearly always prove to be practicable.

May we not hope that someone will give us a violet set of Vestments for Advent? Twenty-five dollars will buy them.

Mrs. Eltinge has promised to help us with our auxiliary Choir and we are hoping that our music will be more worthily rendered each succeeding Sunday.

If God is certain to punish, He is still more certain to recompense.—*Bossuet*.

THE crosses we make for ourselves, by anxiety as to the future, are not the crosses sent by God.—*Fenelon*.

The Pulpit of the Cross.

VOL. I.

KINGSTON, N. Y., DECEMBER, 1894.

No. 8.

A RAILWAY CHAT.

PART II.

As the train rolled on its way my companion and I continued our earnest conversation and from the Divine Authority and constitution of the Catholic Church we came at length to discuss the Church's sacramental system of grace ordained by God Himself.

Mr. Truthseeker. What is the teaching of the Catholic Church as to how a man is to be saved? Do you hold with the Protestants to "justification by faith only?"

Priest. The Catholic Church teaches that in order to be saved and justified before God, a man must do something more than *believe*, he must, as S. Paul says: "*Work out* his own salvation with fear and trembling" (Phil. II: 12). You remember that when the multitude came to the Apostles on the day of Pentecost, saying: "Men and brethren, what shall we do?"—the answer was "*Repent and be baptized!*"

Mr. T. But you do not regard Baptism as a *saving ordinance*, do you?

P. Most emphatically we do. Could anything be stronger on this point than our Lord's statement to Nicodemus, "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." The Church is the God-built Ark of Salvation, and as Holy Baptism is the only door of entrance into the ark it assuredly is "a saving ordinance."

Mr. T. But you would hardly go so far as to say that every man who is baptized will certainly go to heaven?

P. No more than I would assert that every person born into this world will live to be seventy. When we are baptized we are born again, the Divine nature of our Lord Jesus Christ is imparted to us (II Peter I: 4), and we are made "heirs of God, and joint-heirs with Christ." Nevertheless if we continue not in a state of grace after our baptism, spiritual death will overtake us, and we who had a promise of entering heaven shall wake up in hell.

Mr. T. What do you mean by "continuing in a state of grace?"

P. A man is in a state of grace, when God

has forgiven him his sins and the work of sanctification is progressing within him. Our Lord Jesus Christ, knowing perfectly our poor weak human nature, has provided in His Church certain means or channels of grace, called sacraments, which, if rightly used clothe a man with divine strength, enable him to triumph over his spiritual enemies and save him from everlasting death.

Mr. T. If a man prays to God, I am sure the Lord will help him. I must say I do not see any need of sacraments, when one can go direct to God and get what one wants without them.

P. Are you sure that a man can obtain from God everything he needs without the devout and faithful use of sacraments? Scripture and reason are both against you. Take for example, Holy Baptism. Our Lord told Nicodemus that every man who would enter the Kingdom of God "must be born again of water and of the Spirit;" and, it is impossible to find a single instance in the New Testament of a man obtaining the new birth from God by prayers without having recourse to the Sacrament of Holy Baptism. As God in nature has a certain way of doing everything, so has He in the Kingdom of Grace. God does not plant trees except through agents. Into Dame Nature's hand He places the sacramental seed, and without the seed God never makes even the smallest shrub to grow. To His ministers Christ hath committed the ministry of reconciliation (II Cor. v: 18), and by valid sacraments administered by a valid ministry it is God's will that we should become partakers of His grace.

Mr. T. With what other sacraments besides Holy Baptism has the Lord supplied His Church?

P. The Church's sacraments are seven in number, and the one that naturally follows Holy Baptism in the order of its reception is the Sacrament of Penance, or, as it is commonly called, Confession.

Mr. T. What! You do not mean to tell me that the Episcopal Church teaches Confession? I thought confession of sins to a priest was exclusively a doctrine of the Roman Catholic Church.

P. By no means. The doctrine of priestly absolution is a fundamental portion of the Catholic faith and is held in common by the Latin, Greek and Anglican communions. You see, a man does not become a perfect saint the moment he is baptized, he continues to sin more or less grievously, and so our Lord has provided the Sacrament of Penance for the taking away the guilt of sins committed after baptism.

Mr. T. But how can a priest, who is only a man, and a sinful man at that, forgive sins?

P. Simply because God Almighty, "to Whom alone it appertaineth to forgive sins" wills to have it so. God has chosen to make the priesthood of His Church the agency through which He reconciles sinners to Himself, and to that end He has decreed on certain conditions to forgive the sins of those, whom the priest forgives, and that is all there is about it. Because His Kingdom was not of this world Christ clothed His bishops and priests not with carnal weapons but with spiritual, not with earthly powers, but with heavenly. He breathed on them at their ordination by His Holy Spirit and said: "Whose sins ye do forgive they are forgiven, and whose sins ye do retain they are retained" (See Ordinal in Book of Common Prayer). It is of a truth God Himself who forgives, but He forgives through His own chosen minister or agent, the priest or bishop.

Mr. T. If I should go to a priest with true sorrow of heart and confess my sins, and he should pardon me in God's name, you believe then that I would be certainly forgiven in heaven?

P. Most steadfastly I do, for both Jesus and the Church tell me so, and I cannot doubt the word of Christ and His spouse, the Holy Catholic Church. But let me warn you against making a bad confession, which, alas, is too oftentimes done, your repentance must be deep and sincere, otherwise your confession will not be acceptable to God. To lie or keep back anything wilfully in confession is to share the guilt of Ananias and Sapphira, who were struck dead for lying to the Holy Ghost. One may deceive the priest by a deceitful confession, but God cannot be deceived and a curse and not a blessing will rest on whosoever obtains priestly absolution under false pretences.

Mr. T. I have jotted down, you see, on this slip of paper, 1st, the Sacrament of Baptism, 2d, the Sacrament of Penance, now, please tell me what sacrament comes next.

P. Confirmation, is the next in order. We read in the eighth chapter of Acts that Philip, a deacon, went down to "Samaria and preached Christ unto them," and those that believed he baptized; but being only a deacon he could not confirm; this the Apostles or bishops alone could do. Accordingly S. Peter and S. John traveled all the way from Jerusalem to administer the most important Sacrament of Confirmation. "Then laid they their hands on them and they received the Holy Ghost" (Acts VIII: 17).

Mr. T. What special benefit does a man receive in being confirmed?

P. He receives the strengthening and confirming powers of the Holy Ghost. Whereas the Holy Ghost makes effectual all the sacraments of the Church, Confirmation is peculiarly the sacrament of the Third Person of the Blessed Trinity, and just as the Apostles were filled with a new life and energy by the outpouring of the Holy Ghost on the Day of Pentecost, so those, who rightly receive the laying-on-of-hands are made "strong in the Lord and in the power of His might."

Mr. T. After a person has been confirmed, then what?

P. After confirmation comes the crown and glory of all the sacraments, so much so that it is called THE BLESSED SACRAMENT. When at the hands of a validly ordained priest you receive for the first time the most precious Body and Blood of our Lord Jesus Christ you will have attained to the highest privilege of a Christian man on earth.

Mr. T. Pardon me, but you are using figurative language, are you not, when you speak of receiving the Body and Blood of Christ?

P. Our Lord in instituting the Sacrament of His Body and Blood did not say of the bread He had blessed: "This *represents* My Body," but "This *is* My Body." Study the viith chapter of S. John's Gospel and the xith chapter of I Corinthians and you will hardly escape the conclusion that our Lord meant just what He said: "This is My Body—This is my Blood." It is certain that the Catholic Church through the whole world and in every century has proclaimed with unwavering voice the reality of our Saviour's sacred Body and Blood in the Holy Communion, and since Jesus promised that the Holy Ghost would guide the Church "into all truth," it would be to question the truthfulness of God Himself to doubt the verity of our Lord and Jesus Christ's Presence in the Blessed Sacrament.

Mr. T. Surely, such a belief is most beautiful and comforting. It gives a new meaning to the promise: "Lo, I am with you always even unto the end of the world."

P. Yes, indeed, and it gives to divine worship a new and irresistible attraction. When a devout Christian man comes to realize that our adorable Saviour veils Himself under the forms of bread and wine in the divinest of mysteries, and is present on the Altar as His throne to be worshipped and adored, nothing would induce Him to absent Himself from the congregation of the faithful on the Lord's Day, when the Holy Sacrifice of the Mass is being offered.

Mr. T. I should like to hear more about the sacraments of the Church, but the next stop is F—— and I must say "Good bye." I shall not soon forget our conversation and some day I may myself become a member of that communion whose cause you so enthusiastically champion.

P. Farewell, my friend, and God be with you. I am sure the "some day" of which you speak is not far distant, when you will find joy for your soul in the loving embrace of our Holy Mother, the Catholic Church. L. T. W.

A MEMORABLE VISIT.

In his address to the Diocesan Convention of New York a few weeks since, Bishop Potter announced the death of the Archbishop of Zante. As a very precious reminiscence of the Greek Archbishop we republish the following account of his visit to Kingston in July, 1893, which appeared at the time in the *Kingston Leader*:

"On Saturday afternoon the Rev. Lewis T. Wattson, Rector of S. John's Church, was honored with a call from Bishop Potter, of New York, accompanied by the Most Reverend Dionysius Latas, the Archbishop of Zante, Greece, and his secretary and deacon, Homer Beratis. The distinguished party were on their way to Onteora in the Catskills and having two or three hours to wait for the mountain express drove from the station to S. John's rectory, where they were received by Father Wattson with joy not unmingled with amazement. After a few minutes of rest and conversation the Greek Archbishop expressed a desire to visit S. John's and the Mission Church of the Holy Cross and Father Wattson was most glad to have him do so. At S. John's Church the Archbishop, assisted by his deacon, intoned most

beautifully a portion of the Greek Liturgy and in English offered a brief prayer for the continued prosperity and greatness of the United States. The Rector of S. John's then knelt to receive his blessing and the Eastern prelate laying hands on his head lovingly bestowed his apostolic benediction. At the Church of the Holy Cross, Archbishop Dionysius was pleased to consecrate the altar according to the Greek rite, much to Father Wattson's satisfaction.

"The Archbishop of Zante is a man of imposing and patriarchal aspect. The costume he wore was unlike any ever before seen in this city, ecclesiastical or secular, and drew to him the wondering gaze of young and old. On his head he wore a black high-crowned tiara after a pattern unknown to American hatters. His robes were of black and scarlet silk and reached to the ground. About his neck he wore a chain of the finest gold, from which hung an exquisitely painted medallion of the crucifixion. This distinguished ecclesiastic of the Eastern Church comes to America to attend the World's Congress of Religions at Chicago, as the representative of eighty million Greek Catholics, who claim by virtue of their descent from the Mother Church of Jerusalem and the East to be the most orthodox and apostolic Christians in the world. Dionysius Latas, is a scholar of the highest attainments, having spent ten years in the Greek Seminary in Jerusalem, four years in the University of Athens, a year at the University of Strasburg, three years at the universities of Berlin and Leipsic, and finally studied at the great universities of England. He has held his present office in the Greek Church since 1884. Previous to his elevation to the Episcopate he was an Archimandrite and the best known preacher in Greece. He is an ardent advocate of the movement now in progress for the union of the Greek and Anglican communions, recognizing the Episcopal Church in England and America as a true portion of the Catholic Apostolic Church of Christ."

ANSWERS to Correspondents are unavoidably crowded out this month. So we are obliged to crave the patience of our friends and critics until next month.

THE Church is more than a refuge, it is a Mother.—*Montalembert.*

A REAL faith has no anxiety.—*S. Ambrose.*

The Pulpit of the Cross,

A MONTHLY PUBLICATION DEVOTED TO REACHING

THE CATHOLIC RELIGION,

AS THE SAME HATH BEEN RECEIVED BY

THE AMERICAN CHURCH,

THROUGH THE APOSTOLIC CHURCH OF ENGLAND.

Rev. LEWIS T. WATSON,
Rev. CHARLES MERCER HALL, } Editors.

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To the Clergy and other Readers: We desire to extend the circulation of THE PULPIT OF THE CROSS far and wide through the Church and we would appreciate the efforts of any in securing subscribers to THE PULPIT as a distinct service to the cause of true and sound religion. We place the subscription price so low, that it may be within the reach of all. Sample copies sent upon request. Present circulation 1,300 copies.



KALENDAR FOR DECEMBER.

2. 1ST SUNDAY IN ADVENT.
6. S. Nicholas, B.
8. Conception, B. V. M.
9. 2D SUNDAY IN ADVENT.
13. S. Lucy, V. M.
16. 3D SUNDAY IN ADVENT.
21. S. Thomas, Apostle and Martyr.
23. 4TH SUNDAY IN ADVENT.
24. Christmas Eve.
25. CHRISTMAS DAY.
26. S. Stephen, Proto-martyr.
27. SUNDAY AFTER CHRISTMAS DAY.
S. John, Evangelist.
28. The Holy Innocents.

LOOK on little deeds as great, on account of the majesty of Christ, who dwells in us, and watches our life; look on great deeds as easy, on account of His great power.—*Pascal*.

AN EXPLANATION OF THE CEREMONIAL AT A CHORAL CELEBRATION OF THE HOLY COMMUNION, COMMONLY CALLED HIGH MASS, ETC.

What does it all mean? is a question often asked when some ceremony is performed that is spectacular as well as beautiful, and to which the beholder is unaccustomed. In order that all may understand that the ritual of the Mass is not a mere idle show, but is full of deep meaning, we wish to tell in this paper what is meant, so that seeing, all may understand.

Archbishop Bramhall, Primate of Ireland, 1660, said: "Ceremonies are advancements of order, decency, modesty, and gravity, in the service of God; expressions of those heavenly desires and dispositions which we ought to bring along with us to God's House; adjuncts of attention and devotion; furtherance of edification, visible instructors, helps of memory, exercises of faith; the shell that preserves the kernel of religion from contempt; the leaves that defend the blossoms and fruit."

Canon XXX of 1603 says: "So far was it from the purpose of the Church of England to forsake or reject the Churches of Italy, France, Germany, or any such like Churches, in all things which they held or practiced, that as 'The Apology of the Church of England' confesseth, it doth with reverence retain those ceremonies which do neither endamage the Church of God nor offend the minds of sober men, and only departed from them in those particular points wherein they were fallen, both from themselves in their ancient integrity, and from the Apostolic Churches, which were their first founders."

The present Archbishop of Canterbury declares it to be the general principle of Anglican liturgical law that where it does not "let" or hinder the prescribed service, or any part of it, it is lawful to introduce a fitting hymn or anthem. He quotes in support of his decision, first the authority of the first Act of Uniformity in the reign of Edward VI: "It shall be lawful for all men as well in churches, chapels, oratories, or other places, to use openly, any Psalm or prayer taken out of the Bible, at any due time, not letting or omitting thereby the service or any part thereof mentioned in the said book." The Archbishop next proceeds to argue that the permission granted in the Act of Uniformity, has been acted upon continuously ever since—that at any due time, in the service,

proper hymns, psalms, or anthems might be sung."

The ALTAR, which occupies the most conspicuous position in the sanctuary, (that portion of the chancel within the railing), and is always placed in the east end of the edifice, is symbolical of the throne of God in heaven.

It is a pious custom of the Church, still retained in some English Cathedrals as well as in many parish churches, to make a reverence towards the Altar on entering and leaving church; the Holy Table being the special symbol of God's Presence (as was the Ark in the Jewish Temple), and the throne of our Lord's Sacramental Presence in the Holy Eucharist.

In honor of God our Saviour, the Altar is made beautiful with costly hangings, lights, and flowers, and is surmounted by His Cross; for the Eucharistic Sacrifice is the presentation and pleading of the Sacrifice of Calvary. On each side of the Cross stand the tapers, which are lighted in welcome of Christ, the true Light of the World, who vouchsafes His Presence to communicate His Light of knowledge and grace to His people. There are either two lights, or two groups of lights, which signify our Lord's twofold nature, God and Man.

COLOURS: The colour of the Altar cloth, and of the Vestment or cope should always correspond, and varies according to the season. White is worn on the great festivals of our Lord, of the Blessed Virgin, and of Saints who did not win the crown of martyrdom; it signifies purity and joy; Red, the colour of fire and of blood, is worn at Whitsuntide and on the days of Saints who were martyrs; Violet, the colour of penitence, is worn in Advent, Lent, Ember and Rogation Days; Green, the pervading colour of nature, is the ordinary colour during the long Trinity season; Black is worn only on Good Friday, at Requiem Masses, and at funerals. It has been said that when the English went in mourning for Charles I., black stoles were put on by the clergy: if this be so, some are mourning for him still.

VESTMENTS: The use of a distinctive Eucharistic vestment is a primitive custom and is required by rubric. A linen vestment is a makeshift, and its use cannot be sustained except on the ground of a cautious "expediency." There is every reason to believe that importance was attached to distinctive vestments, by the Apostles and the early Church.

The AMICE represents the linen cloth with

which our Lord was blindfolded, and is also typical of the helmet of salvation wherewith the priest desires to be equipped.

The ALB, or long white garment with tight sleeves, is emblematical of purity and innocence, with which the celebrant prays to be clothed. It is also symbolical of the garment in which Herod clothed our Lord.

The GIRDLE is emblematical of the work of Christ for which we must gird up our loins.

The STOLE, which is worn crossed upon the breast, signifies the yoke of Christ.

The MANIPLE, which is worn upon the left arm is symbolical of the cord with which Christ was bound to the pillar when He was scourged. It is an emblem of sorrow for sin, and as it cumbars the movements of the priest's hand it is a reminder to him of the obstacles he must overcome in the discharge of his sacred duties.

The CHASUBLE represents the seamless robe for which the soldiers cast lots. The cross at the back is symbolic of the cross which our Lord Himself carried to Calvary; the stripe or pillar in front, of the pillar at which He was scourged. Of the cross *a Kempis* says: "The priest beareth his cross on the chasuble, that he may diligently behold the footsteps of Christ, and fervently endeavor to follow after them. Behind him he is marked with the cross that he may mildly suffer for God's sake whatsoever adversities befall him from others. He weareth the cross before him that he may bewail his own sins, and behind that he may lament the sins of others, and know that he standeth in the midst, betwixt God and the sinner." The transverse beams of the cross are generally placed at an acute angle with the shaft, as this was the form taken by our Lord's arms when extended on the cross.

The DALMATIC and TUNICLE are the vestments worn by the Deacon and Sub-Deacon, when three priests officiate at the Mass.

The COMMUNION VESSELS are the Chalice or cup, and the Paten or plate. The vestures used on the Altar are the Chrismale or cere cloth, a waxed cloth placed next to the stone of the table; two other linen cloths; and the long "fair linen" over all, hanging over at the ends. This has embroidered on it, at the four corners and in the middle, five crosses symbolical of the five wounds of our Lord. Immediately under the chalice is placed the Corporal or corporas, of fine linen, symbolizing the cloth in which our Lord's Body was wrapped for burial. This with

the Post-Communion Veil, which is used for covering the sacred vessels after the communion, is kept in a square pocket called a Burse. The linen cloth with which the chalice is ordinarily covered is called a Pall. The Chalice Veil is of the colour of the season and is used from motives of reverence as well as signifying that the Divinity of our Lord was hidden under the Veil of His Flesh. The glass dish used at the first ablutions is called the Lavabo, and the cloth used to dry the chalice the Purificator.

The SERVICE of the Mass is commenced with the singing of the Introit, as an act of preparation for the service which is to follow. During the Introit the celebrant censes the altar, in the midst first, because that is the place of honour, being the spot where the Blessed Sacrament is consecrated; then on the Epistle side, because to the Jewish Church first the ministry of intercession was committed; then the Gospel side, because it is now committed to the Christian Church; then again from Gospel to Epistle side, in token that Jew and Gentile are all one in Christ. Then in due order the clergy, acolytes, choir and congregation are censed, to show that while through the Incarnation all are partakers of the Divine Nature, and all are one in Christ, all members have not the same honour. As incense is symbolical of the spirit of prayer and of the grace of God, so should we pray that our prayers may be set forth in God's sight.

All kneel for the prayers. At the announcement of the Epistle the acolytes all stand while the choir and congregation sit. When the Holy Gospel is announced all stand and the Book of the Gospels is censed.

The Nicene Creed follows, and as an act of reverence to Christ and in acknowledgment of our belief in our Lord's Incarnation, all should kneel at the words "And was incarnate," etc. This is not done as an act of worship to the Blessed Virgin, as some ignorantly think. The head is also bowed at the Holy Name; and at the words "is worshipped and glorified," as a reverent expression of our belief in the Divinity of the Holy Ghost.

The sermon follows the Creed. Then comes the Offertory, when the oblations of bread and wine are offered, being the "pure offering," and the oblations as well as the altar are censed, as at the Introit.

After the Absolution the acolytes rise and retire to the sacristy. At the beginning of the

Preface they return, bearing lighted candles. This ceremony is to emphasize the most solemn part of the service, and especially in honour of the mystical Presence of our Lord.

At the *Sanctus* the bell is rung thrice, to stir up the devotion of the people for this triumphal hymn. At the consecration of the bread and wine, the bell is again rung, to tell us that Jesus is coming, at which time we should bow both heads and hearts in lowly adoration to the KING OF KINGS Who becomes present in the Sacred Mysteries. Incense is also offered at this time as an act of worship.

After the Communion, the acolytes rise and retire, returning at once to their former places. The Lord's Prayer and Thanksgiving are said, and the *Gloria in Excelsis* or some hymn is sung, all standing. All kneel immediately thereafter for the closing prayers and benediction.

The ablutions or cleansing of the sacred vessels then takes place. This is to fulfill the letter and spirit of the rubrics, and is designed to ensure the entire consumption of the Sacred Species; it being required that all of the Blessed Sacrament, except that portion which is or may be reserved, shall be reverently eaten and drunk. This is impossible without the ablutions.

The service concludes with the singing of the *Nunc Dimittis* or Psalm CXVII, *Laudate Dominum*, after which the recessional hymn is sung as the choir moves out. The congregation should remain in their places until the candles are extinguished.

Where, then, have we been? Very near to heaven and heavenly things and the company of angels and the cloud of witnesses. We have participated in an awesome service of worship of the only true God. So we may truly say: "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." Is it possible that there are to be found those who insinuate that we use ritual and ceremonial for the sake of mere form?

What have we been doing? Worshipping GOD. The creature has been adoring and praising and offering a Eucharist to his Creator.

"O come, let us worship and fall down: and kneel before the Lord our Maker."

"O worship the Lord in the beauty of holiness: let the whole earth stand in awe of Him."

There is scarcely anything original in this article and we make our grateful acknowledg-

ments to the authors and ritualists whose works we have consulted in order to ensure accuracy.

C. M. H.

QUESTION BOX.

29. If our Christian Sunday is so different from the Jewish Sabbath that dancing, card playing, etc. are permissible, why do we continue the hypocrisy of praying God to help us to keep the fourth commandment? We are surely very far advanced if these things have become "holy."

Although the "Christian Sunday" differs in several important particulars from the "Jewish Sabbath" we were not aware that the difference was so radical as to make dancing, card playing and such like amusements permissible on the Lord's Day. The Church is not "hypocritical" in commanding her children to keep the Fourth Commandment, the time and spirit of its observance have been changed through the resurrection of Jesus Christ from the dead; but the claim of God upon us to keep "holy" one day in seven remains unabated. If we were as far advanced in holiness as the angels we might "dance unto the Lord" and perhaps play cards as an act of religious devotion, but in man's present condition of imperfectly developed sanctity we fear Satan rather than God might justly claim the advantage in a Sunday given over to such carnal occupations as dancing and card playing.

30. Why is there supposed to be such a want of unity among Christians? Are not all who truly acknowledge Him as the foundation stone "as lively stones built up a spiritual House" not many but one? There are disagreements in the most united families.

When the "disagreements in the most united families" have gone to such extremes that the children shake off the dust of their shoes in rebellion against the mother, that bore them, and refuse any longer to cross the parental threshold, and never return home to break bread at the family table, we might extract some crumbs of comfort out of the thought that they were still invisibly united by the ties of consanguinity; but the "disagreements" in that "most united (?) family" afford a spectacle to make men and angels weep. Such, alas, is the sorry condition of the Christian family in our land. God is our Father, the Catholic Church is our Mother, through her, as the Spouse of Christ, we were

begotten of God in the Sacrament of Regeneration. But see how that Holy Mother is despised of her children. God hath given her authority over them, saying "whoso heareth you, heareth Me, and whoso despiseth you, despiseth Me." Nevertheless the majority of her children have forsaken her, they have shaken off the yoke of obedience, they have gone forth in rebellion from her house: she spreads her table with food that angels might covet and they mock at her feasts; she calls to them "come home, come home, my children" and they answer in derision: "O Catholic Church, You are not our Mother. We are Campbellites. We are Lutherans. We are Wesleyans. Catholics! Never!! Until we are one fold under one Shepherd let us not boast of Christian Unity nor liken ourselves to "lively stones built up a spiritual house."

31. Is it not strange that the Apostles should not have been more explicit in those things which the church now credits them with having received from our Lord after his resurrection as the New Testament, written subsequently, was their own work, given to men with the view of enlightening them on all Christian subjects?

If Christ had not promised to be with "the ministers of Apostolic Succession to the end of the world" (Matt. xxviii: 20), and by the Holy Ghost to "guide them into all truth" (John xvi: 13), it would have been necessary for the Apostles to have left behind them explicit directions about every detail of Christian discipline and worship, but as the Catholic Church is a living and growing body illuminated and guided by the ever present intelligence of the Holy Ghost, it is not strange that many things which the Apostles received from our Lord should be more explicitly taught by the Church to-day than they were by the Apostles themselves: for instance, the Nicene Creed is a much more explicit statement of dogmas than the Apostles' Creed and yet there is nothing in the symbol of the Nicene Fathers, which the Apostles themselves did not receive from our Lord.

32. Is it proper or right for our priests to indulge in intoxicants or card playing?

To get drunk or to play cards for money would undoubtedly be improper and wrong, whether for priest or layman. Some clergymen apply to themselves the advice of S. Paul to S. Timothy, and now and then "take a little wine for their stomach's sake;" and there are those who

maintain that it is right and proper for them, either at the rectory or in the parlors of their well-to-do parishioners, to play a social game of whist. Neither to take a *little* wine or to play a social game of cards is actually sinful, and we ought not to condemn a priest for the moderate use of either. Nevertheless, our own judgment is, that the office of the priesthood is so sacred and exalted that the priest should avoid even the *very* "*appearance*" of evil, and in this present day of weak and tender consciences, should touch neither wine nor cards, lest thereby he cause his brother to offend; for, says the apostle, "It is good neither * * to drink wine nor do anything whereby thy brother stumbleth or is offended, or is made weak."

33. If a worldly person should repent on his deathbed and feel that God had forgiven him his sins, but he had never taken the Holy Communion, would he go to Heaven?

We should certainly be much more fully satisfied about such a person's salvation, if he not only had repented, but had also devoutly received the Holy Communion. Yet, if his repentance was as sincere and heartfelt as that of the thief on the cross, the same merciful High Priest, who received the one, would hardly reject the other, for Jesus is "the same yesterday, and to-day and forever."

34. Is it essential for a person to be baptized to go to Heaven?

The Prayer Book limits the absolute necessity of all men being baptized by a single saving clause, viz: "*Where it may be had*" (see p. 285 standard edition). "Many shall come from the east and west and sit down in the Kingdom of God," who, like the eunuch of Candace, Queen of Ethiopia, lived in a heathen land and, unlike him, had no Philip to come and tell them about Jesus and baptize them. But where it may be had for the asking, Baptism *is* essential, and in a Christian land no man can reasonably expect to be saved without first being baptized. Read S. John III: 5.

L. T. W.

35. Is it right or allowable for communicants to partake of the Holy Communion at two celebrations on the same day? Of course, I suppose the priest must partake every time he celebrates, but I have heard of a church where a number of communicants partake at both the first and second Celebrations.

We are certain that it is not allowable for lay communicants to receive at more than one Mass

in one day. If such a custom as is described in this question prevails in a parish, it is the duty of the priest to carefully correct the error. The ancient canons forbade even a priest saying Mass oftener than once a day; and necessity only is sufficient reason for a priest "duplicating."

36. Is it "churchly" to adorn the Altar with flowers every Lord's Day and Holy Day?

We should say that it is *un-churchly* not to do so, when they can be obtained. The Altar is decked with flowers in honour of Him Who is the Rose of Sharon and the Lily of the Valley. During Advent and Lent, however, being penitential seasons, flowers are not used. They should be carefully burnt after they are removed from the Altar.

37. The Rubric in the Communion Office seems to direct the priest to place the chalice in the hands of the communicant. To do this ought not the priest to let go of it entirely when he communicates each person?

No: ritualists hold that if the communicants take the base of the chalice into their hands, that that is sufficient. Experience teaches us that it is dangerous to risk letting go of the chalice at such a time; and possible accidents should be avoided. The communicant should kneel upright, head erect, but with eyes cast down; and guide the chalice to his lips by taking hold of the rim at the base with both hands, while the priest holds the knop in his right hand, and the other side of the base in his left hand.

38. Why does the priest use two Stoles in administering Baptism; the first violet, the second white?

As an emblem of the gift of regeneration bestowed therein. For being by nature born in sin (violet, the colour of penitence, is worn until the prayer of blessing the water, when it is changed to white the color of purity, and innocence) the person baptized is hereby made the child of grace.

C. M. H.

WATCH yourself well, when anyone has wounded your sensitiveness or you have to deal with those who oppose you; the sudden word or action that comes spontaneously will be an unmistakable indication of the true state of your interior life.—*Lobstein*.

It is a bold thing to tell people of their nothingness.—*Bossuet*.

S. JOHN'S CHURCH,

WALL STREET.

THE CLERGY:

THE REV. LEWIS T. WATTSON,

RECTOR.

THE REV. CHARLES MERCER HALL,

PRIEST-ASSISTANT.

THE RECTORY, 19 GREEN STREET.

SERVICES, ETC.

SUNDAYS: Mass every SUNDAY at 7:30 A. M.; High Mass on every SUNDAY except the 2D and 4TH of the month at 10:30 A. M.; on the 2D and 4TH SUNDAY, Children's Mass at 9 A. M. Matins on the 2D and 4TH SUNDAYS at 10:30 A. M.; other SUNDAYS at 9:45. Sunday School, 2:00 P. M.; Evensong and Sermon, 7:30 P. M.

WEEK DAYS: Mass on THURSDAYS and SATURDAYS, 9 A. M.; other days at 7:30 A. M. Matins on THURSDAYS and SATURDAYS, 8:30 A. M., other days 9 A. M. Evensong daily, at 5 P. M., except FRIDAYS, when there is Evening Prayer and Address at 7:30 P. M.

HOLY Baptism will be administered in Church on any day at Matins or Evensong, upon notice being given to the Rector.

CONFESSIONS will be heard on Saturdays after Matins or Evensong, and at other times by appointment.

INCENSE AT S. JOHN'S.

"I felt nearer heaven this morning than ever before;" "How proud and glad I am to have witnessed so glorious a service in old S. John's;" "It was heavenly;" "It was beautiful," such were some of the criticisms which greeted the ears of the Rector after the High Mass on Advent Sunday. The long talked of and much discussed use of incense is now an established fact in our beloved parish church. The ritual development which has gone on by gradual, and at times imperceptible stages in S. John's Church for the past twenty years has at length culminated in the complete restoration of the Church's ancient and all-glorious heritage of Catholic Worship. The result is a service of indescribable beauty, profoundly impressive, intensely devotional, transcendently solemn. American Churchmen have long boasted of "our incomparable *liturgy*;" everywhere yoke with it the Church's no less incomparable *ritual*, and our Communion will become in fact as well as by Divine right the Catholic Church of the

American people. Incense, vestments, lights, soul inspiring music, all of them sanctioned by God in Holy Writ, are powerful attractions, and puritanical prejudice cannot forever hold out against them.

As the Rector stood at the door of the church after both morning and evening service and shook hands with the people as they passed out, he could tell by the pleased look on many faces, the cordial handclasp, the large number who spoke of their enjoyment of the service, that as far as those who attended church on Advent Sunday were concerned, incense along with the other five points of Catholic ritual had received an emphatic endorsement.

It is to the Rector a source of profound gratitude that the ninth year of his ministry in Kingston should be crowned with such a tribute of praise and worship as was rendered to Almighty God in S. John's Church on the first Sunday of the new Christian year. Now that we have done our humble part in fulfilling the prophecy of Malachi, that "in every place incense should be offered" in union with the Pure Offering, surely we can look for a more abundant outpouring of Divine Blessing upon the parish than ever before.

We desire to place on record our hearty appreciation of the splendid manner in which the Wardens and Vestry of S. John's have stood by the Rector in the trying ordeal of the past three weeks. Even the two or three who have dissented from their priest's views on the matter of incense have behaved towards us personally in the most kind and courteous manner, and we are firmly persuaded that the cordial relationship between Rector and Vestry will only strengthen and increase as time goes on.

THE CHILDREN'S MASS.

In order that the children may have their share in the Church's chief act of worship, a Children's Mass has been appointed for the second and fourth Sundays of the month, the hour of service being nine o'clock. This will serve as the best possible object lesson to the little ones in the supreme duty of Divine Worship and inspire them with such reverence and love for our Lord's Own Service, that in later life they will not depart from the good and right way. Parents, who desire to have their children taught that their first and greatest duty is to love and worship God, will take special pains to have the junior members of the family attend the Children's Mass.

MISSION CHURCH OF THE HOLY CROSS,
PINE GROVE AVENUE, NEAR BROADWAY.
THE REV. CHARLES MERCER HALL,
PRIEST-IN-CHARGE.

SERVICES, GUILD MEETINGS, ETC.

ON SUNDAYS: Low Mass, 7:30 P. M.; Matins, 9:45 P. M.; Choral Mass, 10:30 P. M.; Vespers and Sermon, 4:15; Sunday School, 3:15 P. M.

ON WEEK-DAYS: Mass daily, except MONDAY and FRIDAY 7:30 P. M.; on MONDAY and FRIDAY at 9 P. M. Evensong, MONDAYS, WEDNESDAYS and SATURDAYS, 7:45 P. M.

CHOIR REHEARSAL, on WEDNESDAY NIGHT after service.

THE DAUGHTERS OF THE KING meet weekly as announced.

HOLY Baptism will be administered in Church on any Sunday or Holy Day, upon notice being given to the clergy.

CONFESSIONS will be heard on Saturdays after Evensong, and at other times by appointment.

THE MASS on every Friday at 9 o'clock is a Requiem. Names of deceased persons for whom the prayers of the Church are desired, may be sent to the Clergy at any time.

THE S. CECILIA'S CHOIR GUILD is the Women's Auxiliary to the Choir.

ON CHRISTMAS EVE there will be First Vespers at 7:30. On CHRISTMAS DAY two early Communion at 7:30 and 8:15, and High Mass will be sung at TEN O'CLOCK.

THE CHILDREN'S FESTIVAL will be held in Church on the evening of Holy Innocent's Day, Friday, the 28th, at 7:30.

NOTES.

One thing that grieves us much is the neglect by those who are Confirmed, of the main business of every Sunday—a visit to our Blessed Lord, when He comes to us on that day, in the Blessed Sacrament of the Altar. Surely few excuses are substantial enough to stand before God, when we neglect this duty. Every attendance at a Mass should involve some distinct personal sacrifice, it may be a half hour more in bed, or it may be dinner half an hour later than usual. In a parish where there are two Masses every Lord's Day excuses will not do. When it

is your desire to receive the Blessed Sacrament come early; if you are not going to receive then coming late will do. But learn to count every Sunday broken, and its duty unfulfilled that finds you at night with your bounden duty and service unperformed. Attendance at Vespers is desirable, and that service will help you too, but non-attendance at the Altar Service loses you a blessing that might have been yours, and lays on more sin to that vast sum of sins of omission charged against you. Non-attendance at a service of the Holy Communion on the Lord's Day, when it was possible that you could have performed that duty is sinful, displeasing to God, and a violation of the Church's precepts.

The Holy Cross is distinctly a mission church. The Christmas season comes very soon, and we hope our friends will be liberal with their Christmas gifts. A five dollar bill is very little for some persons to give, but it would provide a Christmas treat for twenty children. If you cannot send five, send one dollar,—anything. There are a few families to whom we should like to send Christmas dinners, or a half ton of coal to make the grate look a little more cheerful. Then the choir-boys should have some little reward for their faithfulness. The church will need decorating with evergreens. We want two new "fair linens" for the Altar, besides—well, lots of other things. And the coal for the church,—who will pay for that this winter? We shall need fifty dollars.

Who will give us a new Organ?

WE hope every attendant at the Holy Cross will make as large a Christmas Offering as is possible with their means. Let all who can, give five dollars each. Only a few can do this, let the others give all they can afford.

"THINGS of Time have voices:
speak and perish.

Art and love speak; but there
words must be.

Like sighings of illimitable forests
And waves of an unfathomable sea."

THREE things to govern—temper, conduct and tongue.

THREE things to love—courage, gentleness affection.—*Selected.*